THE ROYAL ENGLISH GRAMMAR,

CONTAINING

What is neceſſary to the Knowledge

OF THE

ENGLISH TONGUE.

Laid down in a plain and familiar Way.

For the Uſe of young GENTLEMEN and LADIES.

To which are added,

Leſſons for Boys at School, ſhewing the Uſe of the Parts of Speech, and the joining Words together in a Sentence.

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M.DCC.L.

BRITISH MUSEUM

TO

Her ROYAL HIGHNESS

THE

Princeſs of WALES.

May it pleaſe your Highneſs;

AS your prudent and affable behaviour has charmed and gained the hearts of all ranks of people: ſo they ſeem to want only this additional pleaſure to hear from your Royal Perſon, the expreſſions of your goodneſs to them in a tongue

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that they themſelves underſtand. I therefore humbly beg leave to preſent your Royal Highneſs with this ENGLISH GRAMMAR; which, if it may be acceptable and entertaining to your Highneſs, will be a very great ſatisfaction and pleaſure to,

Your Royal Highneſs's

Moſt obedient and

Devoted Servant,

JAMES GREENWOOD.

THE PREFACE.

AS all readers generally expect ſomething to be ſaid by way of preface; ſo it is a compliment that is due to every candid and kind one. And indeed it was neceſſary for me to write a preface, if it were but only to give the reaſons for my writing this book. After I had publiſhed my ESSAY *towards a* PRACTICAL ENGLISH GRAMMAR; *which met with an univerſal approbation; I was told by my friends, that ſeveral perſons*

ſons had been pleaſed to take ſuch particular notice of the eſſay, as to make abſtracts and abridgements of it. They therefore preſſed me, time after time, to do it myſelf; adding to their own deſires, that of the learned Dr. Watts; *alledging alſo, that I ſhould be wanting to myſelf, if I did not undertake it. How I have performed it, muſt be left to the judgment of others. This, I ſuppoſe, will be allowed, that I am as capable of abſtracting my own book, as any other perſon for me. I have here intirely left out the large* Hiſtorical Preface, *and all the* Critical Notes; *and have ſo adapted matters to the underſtanding of the meaneſt capacity, that they who never learnt any* Latin, *may attain to a good knowledge of the nature and genius of their* MOTHER TONGUE.

I have likewiſe endeavoured to make every thing eaſy and familiar to the Fair Sex, *whoſe education, perhaps, is too much neglected in this particular. And indeed the ſtudy of* Engliſh Grammar *ſeems not to be much minded by our* Young Gentlemen. *It is therefore worth the while of perſons of both ſexes to take ſome pains in the ſtudy of this uſeful and neceſſary art. For though it is poſſible that a* Young Gentleman *or* Lady *may be enabled to ſpeak well upon ſome ſubjects, and entertain a viſiter with diſcourſe agreeable enough; yet I do not well ſee how they ſhould write any thing with a tolerable correctneſs, unleſs they have ſome taſte of* Grammar, *or expreſs themſelves clearly, or deliver their thoughts by letter or otherwiſe, ſo as not to lay themſelves open to the cenſure of their friends, for their blameable* Spelling *or falſe* Syntax.

I hope, therefore, that whoever ſhall give this book a diligent and careful peruſal, will ſoon come to a good knowledge not only of Grammar *in general, but of the* Engliſh Tongue *in particular.*

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Engliſh Grammar.

PART I.

The INTRODUCTION.

THE comfort and advantage of ſociety, not being to be had without communication of thoughts; it was neceſſary hat man ſhould find out ſome external or *outward* enſible ſigns, whereby thoſe inviſible ideas or otions, which his thoughts are made up of, might e made known to others. For this purpoſe nohing was ſo fit, either for plenty or quickneſs, as hoſe articulate ſounds called *Words*, which with much eaſe and variety he found himſelf able to ake. The intention of men in ſpeaking is, or leaſt ſhould be, to be underſtood; which cannot e, where men do not uſe their words according the propriety of the language in which they eak; for propriety of ſpeech is that which gives r thoughts entrance into other men's minds ith the greateſt eaſe and advantage; and there-

fore deſerves ſome part of our care and ſtudy. Wherefore thoſe perſons, who are deſirous to ſpeak or write clearly and correctly in any language, ought to ſtudy *Grammar*.

CHAP. I.

Of *Grammar*, and its *Parts*.

Q. *What is* Grammar?

A. Grammar is the art of ſpeaking and writing truly and properly.

Note, Dr. *Wallis* juſtly finds fault with our *Engliſh* grammarians, where he ſays, all of them, forcing our *Engliſh Tongue* too much to the *Latin Method*, have delivered many uſeleſs precepts concerning caſes, genders, and declenſions of nouns, the tenſes, moods, and conjugations of verbs, as alſo the government of nouns and verbs, and other ſuch like things, which our language has nothing at all to do with.

Q. *How many parts of* Grammar *are there?*

A. There are four parts of *Grammar*.

1. *Orthography.* 3. *Syntax.*
2. *Etymology.* 4. *Proſody.*

Note. For ſince *ſpeech* conſiſts or is made up of *words*, a *word* of *ſyllables*, and a *ſyllable* of *letters*; we may divide grammar into four parts.

1. That part which treats of *letters*, or of the convenient and proper *marks* or *ſounds* for the expreſſion of *words*; whether by writing, called *Orthography*, or by *ſpeech*, called *Orthoepy*, which ought to have been reckoned as a part of *Grammar* before *Orthography*, ſince *ſpeech* precedes *writing*

* The anſwer might be made thus: Five, *viz. Orthoepy*, *Orthography*, &c. making a diſtinction between *Orthoepy* and *Orthography*, as there really is.

Queſtions relating to the firſt chapter.

Q. *What is* Art?

A. Art is a method or way of doing any thing well.

Q. *What do you learn* Grammar *for?*

A. To learn to ſpeak and write truly and properly.

Q. *What do you mean by ſpeaking and writing truly and properly?*

A. Speaking and writing after the cuſtom of the beſt ſpeakers and writers.

Q. *What are thoſe* ſounds *called, which men frame or make in ſpeaking?*

A. Words.

Q. *What does* Grammar *treat of?*

A. Words.

Q. *What is the end or deſign of* Speech?

A. To declare our meaning; or convey the *thoughts* of our minds from one to another.

Q. *What is* Engliſh?

A. A *language* or *tongue* which the people of *England* ſpeak.

Q. *What is* Engliſh Grammar?

A. Engliſh Grammar is the *art* of ſpeaking and writing *Engliſh* truly and properly.

Q. *When does a man ſpeak and write* Engliſh *truly and properly?*

A. When he ſpeaks according to the cuſtom or uſe of the beſt ſpeakers.

Q. *Is there any real difference between the words* Language *and* Tongue?

A. No.

Q. *Whence comes the word* Grammar?
A. From *Gramma*, a *Letter.*

Grammar begins with the letters, which are the foundation of words, and proceeds to the explaining of the properties of the words themſelves. It takes its name from the *Grecians*, who, not much minding the ſtudy of foreign languages, ſent their children to ſchool only to learn to read and write their own language.

Hence *Ariſtotle* calls Grammar, *the knowledge of reading and writing.*

See the *Eſſay.*

CHAP. II.

Of Orthography, *or* Orthoepy, *treating of the* letters *and their pronunciation.*

HEre I cannot diſſemble my unwillingneſs to ſay any thing at all on this head; *Firſt*, Becauſe of the irregular and wrong pronunciation of the *letters* and *words*, which if one ſhould go about to amend, would be a buſineſs of great labour and trouble, as well as fruitleſs and unſucceſsful. Many have been the endeavours of this kind, but it has been found impoſſible to ſtem the tide of prevailing cuſtom. *Secondly*, Becauſe the multiplying of rules for the pronunciation, rather confounds than helps the learner: Since that rule can be but of little ſervice, that admits of ſuch a vaſt number of exceptions, as moſt of the rules commonly laid down, generally do.

Q. *What is* Orthography?

A. Orthography is the art of true writing, or that part of *Grammar* which teaches us how to write every word with proper letters. For example

ample, we muſt write, *Biſhop*, not *Buſhop*; ſo, *did*, *foot*, *might*, *neither*, *frumenty*; not, *dud*, *fut*, *mought* or *med*, *nother*, *furmity*.

Q. *What is* Orthoepy?

A. Orthoepy is the art of true ſpeaking, and gives rules for the right pronouncing of letters. For example, we muſt not pronounce *ſtomp*, *ſhet*, *ſarviſe*, *tunder*, *gove*, *eend*, *ommoſt*; but, *ſtamp*, *ſhut*, *ſervice*, *tinder*, *gave*, *end*, *almoſt*.

Q. *What is the difference between* Orthography *and* Orthoepy?

A. The difference is, that *Orthography* relates to the true writing of words, and *Orthoepy* to the true pronouncing of them.

Q. *What are* words *made of?*

A. Words are made of letters or ſyllables, either one or more, as *I*, *we*, *Peter*, *Suſanna*.

Q. *What is a letter?*

A. A letter is a character or mark of a ſimple ſound.

Q. *How many letters are there in* Engliſh?

A. Twenty-ſix.

Q. *Which are they?*

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z,

Q. *How are the letters divided?*

A. Into *Vowels* and *Conſonants*.

Q. *What is a* Vowel?

A. A Vowel is a letter that makes a full and perfect ſound of itſelf, without the help, or joining of any other letter to it?

Q. *How many Vowels are there?*

A. Five; *a*, *e*, *i*, *o*, *u*.

Q. *What is a Conſonant?*

A. A Conſonant is a letter that cannot be ſounded, without adding a vowel before or after it.

Q. *Give me an example.*

A. M is ſounded as if it were written *em*: *P* is ſounded as if it were written *pe*.

Q. *How many Conſonants are there?*

A. One and twenty.

Q. *Name them.*

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. *What is a Syllable?*

A. A Syllable is the ſound of one or more letters expreſſed in one breath.

Q. *How many letters may there be in a ſyllable?*

A. Never more than ſeven or eight, as, *ſtrength.*

Q. *If a ſyllable conſiſts but of one letter, what letter is that?*

A. A vowel; as, *a-men*: For a conſonant cannot make a ſyllable without a vowel; as, *ab-bot*, not *b-bot*.

If a word has but one ſyllable, it is called a *Monoſyllable*; if it has two, a *Diſyllable*; if three, a *Triſyllable*; if more, a *Polyſyllable*.

Q. *Can there be any ſyllable without a vowel in it?*

A. No.

Q. *Is not* y *a vowel?*

A. Yes; it is uſed inſtead of *i*; but ſince it has the ſame ſound, you need not make it a diſtinct vowel.

Q. *Is not* y *ſometimes alſo a* conſonant?

A. Yes; when it comes before a vowel it is a conſonant; as in *yet*, *yes*; but when it follows a conſonant it becomes a vowel; as in *dy*, *my*, &c.

Note. It would have been well if the *j* and *v* conſonants had been called *ja* and *vee*.

CHAP. III.

Of the VOWELS.

THE Vowels, *A*, *E*, *I*, *O*, *U*, and *Y* for *I*, when they end a ſyllable, are commonly *long*; but otherwiſe are generally *ſhort*: *Y* and *W* differ not at all

all with us (as vowels) in ſound from *i* and *u*; and in many inſtances, are alſo indifferently uſed for the ſaid letters, *e. gr. mile, chyle, fowl, ſow, cow*, &c.

Of the vowel A.

Q. *How is the vowel* A *pronounced?*

A. A is generally pronounced with a more ſmall and ſlender ſound than among many other nations.

But there are ſome words in which *A* is pronounced broad or full: namely, when *A* comes before *ll* in the end of a word: As, *all, tall, hall, call, wall, ball, fall*, &c. In thoſe alſo that come from theſe, or are compounded or made up of them; as, *allthough, tallneſs, calling, wall-flower.*

Of the vowel E.

Q. *How is the vowel* E pronounced?

A. E is pronounced with an acute and clear ſound.

But *e* ſimple, or alone at the end of the word, is altogether mute or ſilent, neither has it now-a-days any ſound of its own; as in *make, have*, &c.

Except in the article *the*, which is written with a ſingle *e*, (to diſtinguiſh it from the pronoun *thee*) as in ſome proper names; *Phœbe, Penelope*, &c. for ſingle *e* is ſeldom elſe pronounced at the end of words. For *he, ſhe, be, we, me*, would be better written as they are ſounded, with *ee*; *hee, ſhee, bee, wee, mee.* But as often as the ſound of *e* is at the end of words, it is expreſſed by another ſilent *e* being added to it, as, *Phariſee, Saducee*: Or elſe *a* is added to it; as in *ſea, pea, ſlea, yea, plea, tea*; or by adding *y*, as in *Marſhalſey, Langley, Hendley*, &c. Though the *e* is now often left out; as *Marſhalſy*, &c.

Q. *Do we write the* e *in the active participles?*

A. It is uſual in all the active participles to leave out the *e* before *ing*; as, for *love-ing, give-ing, have-ing*, we write *loving, giving, having*, &c.

N. B. But when the caſting away the *e* would cauſe any confuſion in the ſenſe, it would be better to retain it; as from the verb *ſinge*, write *ſinge-eth*, *ſinge-ing*, to diſtinguiſh it from *ſing-eth*, *ſing-ing*.

Any man that begins a new ſpelling will run the hazard of his diſcretion; and if he is not followed in it, it comes to nothing: For general cuſtom is at laſt the only thing that can give countenance or credit to it.

Of the vowel I.

Q. *How is the vowel* i *ſounded?*

A. When the vowel *i* is ſhort, it is ſounded moſt commonly with a ſmall ſound; as in *bit*, *will*, *ſtill*, *win*, *pin*, *ſin*, *fill*, &c.

But when *i* is long, it is moſt commonly pronounced like the *Greek*, or *ei* of the *Greeks*; as in *bite*, *wile*, *ſtile*, *wine*, *pine*.

There is alſo a third ſound of *i*, like *ee*, as in *oblige* [obleege] &c. And if at any time the ſound of the ſhort *i* is to be lengthened, it is not always writ with *i*, but ſometimes with *ee*, as in *ſteel*, *ſeen*, *feel*; ſometimes with *ie*, as in *field*, *ſhield*.

N. B. No *Engliſh* word ends in *i*, but has always an *e* after it, as *eaſie*, not *eaſi*, though now *ie* is frequently changed into *y*.

Of the vowel O.

Q. *How is the vowel* o *ſounded?*

A. The vowel *o* has three ſorts of ſounds, as in *roſe*, *go*, &c. Sometimes it is expreſſed by *au* or *aw* and *a* long; as in *folly*, *fond*, where the ſound of the firſt vowel is the ſame with *a* in *fall*, and *aw* in *fawn*, only the laſt is long, and the former ſhort; laſtly, it is ſometimes ſounded like the obſcure *u*, as when we careleſly pronounce *condition*, *London*, *compaſſe*; as if they were written *cundition*, *Lundon*, *cumpaſſe*, &c. And ſo likewiſe ſome pronounce *come*,

come, *done*, *ſome*, *ſon*, *love*, *dove*, as if they were written *cum*, *dun*, *ſum*, &c.

Few *Engliſh* words end in *o*, except *do*, *go*, *lo*, *no*, *ſo*, *to*, *too*, *two*, *unto*; the ſound of *o*, at the end of words, being generally expreſſed by *ow*; except in *toe*, *foe*, *doe*, *roe*.

Of the vowel U.

Q. *How is the vowel* u *ſounded?*

A. The vowel *u* is either *ſhort*, or *long*. The ſhort vowel *u* is pronounced with an obſcure ſound; as in *but*, *cut*, *burſt*, *curſt*, &c.

The long vowel *u* is pronounced like the *French u*, with a ſmall or ſlender ſound; as in *lute*, *mute*, *muſe*, *cure*, &c. with a ſound as it were made up of *i* and *w*. This ſound might be diſtinguiſhed from the former by a point or accent placed at the top of *u*; thus, *ú*.

No *Engliſh* word is ended by *u*, except, *thou*, *you*; the ſound of *u* being commonly expreſſed by *ue* or *ew*; as *ague*, *true*, *new*, *nephew*, *few*, &c.

Queſtions relating to the third chapter.

Q. *What do you mean by a* long ſyllable?

A. A ſyllable where the vowel has a long ſound.

Q. *What do you mean by a* ſhort ſyllable?

A. A ſyllable where the vowel has a ſhort ſound.

Q. *What is* E final?

A. An *E* that ends a word.

Q. *What do you mean by* E mute *or ſilent?*

A. *E* that is not ſounded or pronounced in a word; as in *heart*, *hearth*, which are ſounded *hart*, *harth*.

Q. *What is the uſe of the ſilent or* unſounded E?

A. 1. It ſerves to preſerve the quantity of the foregoing vowel.

2. It ſerves to ſoften the ſound of *c*, *g*, *th*, as in *pace*, *page*, *breathe*, *ſing*, *ſinge*, &c.

3. It ſerves to diſtinguiſh the *V* conſonant from the vowel *U*; as, *have* inſtead of *hau*.

Q. *Is not* ſilent E *in the ſingular often ſounded in the words of the plural number?*

A. Yes; and it is likewiſe ſounded in the third perſon ſingular of verbs.

Q. *Give me ſome examples.*

Nouns.		*Verbs.*	
S. *age,*	P. *ages.*	*Firſt Perſon.*	*Third Perſon.*
S. *fiſh,*	P. *fiſhes,*	So *I rage,*	*he rages.*
S. *box,*	P. *boxes.*	*I place,*	*he places.*
S. *houſe,*	P. *houſes.*	*I riſe,*	*he riſes.*
S. *horſe,*	P. *horſes.*	*I parch,*	*he parches.*

Q. *What is the reaſon of this?*

A. Becauſe the ſound of *s* cannot immediately follow the conſonants, *ſ*, *z*, *x*, *ſh*, or *c*, *g*, *ch*, pronounced ſoft.

Q. *It is not ſo before the other letters?*

A. No: For in other nouns and verbs the ſyllable is not increaſed.

A hide makes *hides.*

wife,	*wives.*	So *to hide,*	*he hides.*
name,	*names.*	*to pipe,*	*he pipes.*
rope,	*ropes.*	*to gape,*	*he gapes.*
fire,	*fires.*	*to write,*	*he writes.*

Q. *What have you got farther to obſerve concerning vowels in general?*

A. All ſingle vowels are ſhort, where only a ſingle conſonant comes after them in the ſame ſyllable; as, *cat*, *ſin*, *not*, *cur*; and they have a long ſound if *e* be added at the end of a word after a ſingle conſonant; as, *cate*, *ſince*, *note*, *cure*.

CHAP

CHAP. IV.

Of the Diphthongs *or double Vowels.*

Q. *WHAT is a* Diphthong?

A. A *Diphthong*, or *double Vowel*, is the meeting of two vowels in one and the ſame ſyllable.

Meeting, that is the *union* or *coalition* of two vowels; which is better than to ſay the *ſounding* of two vowels; for in ſome diphthongs the ſound of one of the vowels is never heard; as in *meat*, *pleaſure*, where the ſound of *a* is not heard. From what has been here obſerved, we may divide the diphthongs into *proper* and *improper*.

Q. *What is* a proper Diphthong?

A. A *proper Diphthong* is where both the vowels are ſounded. As in *aid*, *hawk*, &c.

Q. *What is an* improper Diphthong?

A. An *improper Diphthong* is where the ſound of but one of the two vowels is heard: As in *head*, *bread*, &c.

Q. *Which are the* proper Diphthongs?

A. The *proper Diphthongs* are *ai* or *ay*, *au* or *aw*, *ee*, *oi* or *oy*, *oo*, *ou*, or *ow*.

But when a *proper Diphthong* loſes its natural ſound, and changes to any other ſimple ſound, it ceaſes to be a *proper*, and becomes an *improper Diphthong*, as having only the ſimple ſound of ſome one ſingle vowel. Except where *ou* ſounds like *oo*; as in *could*, *ſhould*, *would*; for *oo* is alſo a *proper Diphthong*?

Q. *Which are the* improper Diphthongs?

A. The *improper Diphthongs* are *ea*, *eo*, *eu*, *ie*, *oa*, and *ui*, and *oe*.

Where the ſound of only one of the vowels is heard; and in moſt of them it is the ſound of the firſt vowel that is heard: Though it is very likely that both the vowels were formerly pronounced?

Q. *How are theſe* Diphthongs *ſounded?*

A. Ai, or *ay* expreſſes a ſound compoſed of one ſhort *a* and *y*; as in *day*, *praiſe*.

In the middle of a word it generally has its full ſound. At the end of a word it is ſounded like *a*; as in *may*, *pay*, &c. Alſo before *r*, it has the ſound of *a*; as in *hair*, *fair*, &c.

Before words ending in *n*, it is better to write *ai*, than *ei*, as fountain, &c.

N. B. Ai is written in the beginning and middle of words, but *ay*, always at the end; (unleſs in *aye*) therefore we muſt always write, *ay*, at the end of words, inſtead of *a*, which ends no *Engliſh* word.

A. Au, or *aw*, rightly pronounced, would give us a ſound made up of the *Engliſh* ſhort *a* and *w*: But it is now-a-days ſimply ſounded, the ſound of *a* being expreſſed broad, and the ſound of *w* quite ſuppreſſed.

For they do with the ſame ſound pronounce *all*, *aul*, *awl*, *call*, *caul*, *cawl*, &c.

Aw, always ends a word; *au*, not.

A. Ea, is now pronounced as the long *e*, the ſound of *a* being quite ſilenced and ſuppreſſed, and the ſound of *e* lengthened. For the chief uſe of *a* is, that it makes the ſyllable to be counted long: So *met*, *meat*; *ſet*, *ſeat*, &c. have no difference in ſound, only the vowel in the former is ſhort, and the latter is long.

A. Ee, or *ie*, is ſounded like the *French* long *i*, that

that is, ſlender *i*; for the *French* give the ſame ſound to *fin*, *vin*, as the *Engliſh* do to *feen*, *veen*, or perhaps, *fien*, *vien*, as we do in *fiend*, *ſeen*. Single words in one ſyllable in *e*, often ſound *ee*, and ought therefore to be written with double *ee*; as in *bee*, *hee*, *mee*, *wee*, *ſhee*, &c.

Ie is uſed for *y* at the end of words; as *ſignifie* or *ſignify*.

Words written with *ie*; as *friend*, *fiend*, *believe*, *grieve*, &c. might perhaps be better written with a ſingle *i*, ſhort or long; or *e* long.

A. Eu, or *ew*, is ſounded by clear *e*, and *y*; or elſe ſimply by *e* long, the ſound of the *y* being ſuppreſſed; as in *receive*, *ſeize*, *deceit*; or elſe like *ai*, or *a* long, in *reign*, *feign*, *eight*, &c.

A. Ee, *eu*, *eau*, are ſounded by clear *e*, and *w*; or rather *u* long. As in *neuter*, *few*, *beauty*, &c. But ſome pronounce them more ſharp, as if they were to be written *niewter*, *fiew*, *bieuty*, or *niuter*, *fiw*, *biwty*, &c. eſpecially in the words *new*, *knew*, *ſhew*. But the firſt way of pronouncing them is the better.

A. Oo has its own natural ſound in *good*, *ſtood*, *root*, *foot*, &c.

Oo ſounds like long *o* in *door*, *floor*: But like long *u*, in *flood* and *blood*.

A. Oi or *oy* are expreſſed by open or clear *o*, but ſhort, and *y*. As in *noiſe*, *boys*, *toys*, *oil*, *oiſter*, &c. But ſome do pronounce them like *o*, or obſcure *u*; as *oyl*, *oil*, or *tuyl*, *uyl*, &c. In ſome words it is ſounded like *i* long; as in *join*, *point*, *anoint*, &c.

N. B. Oi is uſed at the beginning and middle of words; *oy* at the end.

A. Ou and *ow*, have two ſounds, one more clear, the other more obſcure.

In ſome words the ſound is expreſſed more clear by the open *o* and *w*. As in *ſoul*, *ſnow*, *know*, *ſow*,

ſow, *owe*, *bowl*, &c. With which ſound the ſimple *o* is ſometimes expreſſed, namely before *ld*; as in *gold*, *ſcold*, *hold*, *cold*, *old*, &c. and before double *ll*; *in poll*, *roll*, *toll*, &c. But all theſe Words are pronounced by ſome by full *O*; as if they were written *ſôle*, *ſno*, &c.

In other words *ou* and *ow* are pronounced with a more obſcure ſound; namely with a ſound compoſed of the obſcure *o*, and *u*, and *w*.

As in *houſe*, *mouſe*, *our*, *out*, *owl*, *foul*, *fowl*, *bow*, *bough*, *ſow*, &c.

But in *could*, *would*, *ſhould*, *courſe*, *court*, *ou* is negligently pronounced as *oo*.

A. Eo, in *leopard*, *feodary*, *jeopardy*, &c. *O* is ſilent.

In *people*, *eo* is ſounded *ee*.

A. Oa is ſounded like *o* long, the *a* being added only to make the ſound long, and is neglected in the pronunciation; as in *boat*, *float*, *goat*. But it is ſounded like *au*, in *broad*, *abroad*, *groat*, &c.

A. Ui is put for *i* ſhort; as in *Guilford*, *Guildhall*, *build*, &c. 2. for *i* long, or a *Diphthong*; as in *guide*, *guile*, &c. 3. for *eu*, or *u* long; as in *juice*, *fruit*, *bruiſe*, &c.

Q. *Is* ui *always to be taken for a* Diphthong?

A. No. For it is not a *Diphthong* in many words, as *fru-i-ti-on*, *je-ſu-it*, *ge-nu-in*.

A. Ae and *Oe*, at the beginning of words are no *Engliſh Diphthongs:* Though ſome authors do retain *æ* in *Latin proper names*, and *æ* in *Greek* words, both *æ* and *æ* ſound like *e* long: But as they are generally neglected in common names, ſo they might be in proper ones. As *Cæſar*, *Ceſar*, *oeconomy*, &c.

But *oe* at the end of words of an *Engliſh* original, is a kind of improper *Diphthong* as in *toe*, *doe*, *foe*, *ſloe*, *woe*, where the *e* is ſilent, and the *o* made long.

Q.

Q. *What is a* Triphthong?

A. A *Triphthong* is when three vowels meet together in one ſyllable; as *eau*, in beauty; but this we pronounce *buty*.

But the *Engliſh* tongue ſcarce admits of any *Triphthongs*.

CHAP. V.

Of the Conſonants.

Q. *IS there any difficulty in the pronunciation of the Conſonants?*

A. There is no great difficulty in the pronunciation of the Conſonants, ſince they have the ſame ſound with us, as they have for the moſt part among other nations: Eſpecially *b*, *d*, *f*, *h*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *z*.

Q. *What is a Conſonant?*

A. A Conſonant is a letter that cannot be ſounded without adding a vowel before or after it; as *m*, which is ſounded as *em*; *p*, which is ſounded as *pe*.

Q. *How are the Conſonants divided?*

A. The *Conſonants* are divided into *Mutes* and *Semi-vowels*, or *half-vowels*. Four of the *half-vowels* are called *Liquids*.

Q. *What is a* Mute?

A. A *Mute* is a letter which makes no ſound without a *vowel* added.

Q. *Which are they?*

A. B, *c*, *d*, *g*, *p*, *q*, *t*, *z*.

Q. *What is a* Semi-Vowel?

A. A *Semi-Vowel*, or *Half-Vowel*, is a letter which makes an imperfect ſound, without any *vowel* added; as *S* is expreſſed by hiſſing, *R* by a quivering of the tongue.

Q.

Q. *Which are they?*

A. F, h, l, m, n, r, s, x.

Q. *What is a* Liquid?

A. A *Liquid* is a letter which loſes part of its ſound in another conſonant joined with it.

Q. *Which are they?*

A. L, m, n, r.

Q. *What is the natural ſound of* C?

A. The genuine and natural ſound of *c* is hard like *k*, as when it comes before *a, o, u, l,* or *r*; as in *can, coſt, cub, clear, crab.* But *c* before the vowels *e, i, y,* or before (') an *Apoſtrophe* denoting the abſence of *e,* has generally the ſoft ſound of *S*; as in *cement, city, cypher, plac'd* for *placed.*

As often as the harder ſound of *c* comes before the vowels *e, i, y*; *k* is always either added or put in its place; as in *ſkin, ſkill, publick,* (for *publique* is a French way of writing, who uſe *qu,* becauſe they have no *k*:) Though we may write the words *publick,* &c. without a *k, c* at the end of a word having always a hard ſound. But if by chance *c* has any where a ſofter ſound, as in the end of a *ſyllable,* or before a conſonant, or the vowels *a, o, u,* they add the ſilent *e* to render the ſound ſofter; as *chance, advancement, forceable, (forcible),* &c.

Q. *How is* S *ſounded?*

A. When *S* keeps its natural ſound, it is pronounced with an *acute* (ſharp) or hiſſing ſound: But when it ends a word, it has for the moſt part a more obſcure or ſoft ſound like *z*; which ſound it alſo ſometimes has when it comes between two vowels or diphthongs.

Note, When *S* has this ſoft ſound, it would be convenient to write it with the ſhorter character of that letter; as *his, advise,* as in all other places with the longer; as *hiſſe, adviſe,* (if it be writ-

written with an *s*, and not with a *c*). Theſe words end in hard *s*; *us*, *this*, *thus*, *yes*. Wherefore all words of one ſyllable, except theſe four which end with, and bear hard upon the ſound of *s*, muſt be written with double *ſſ*; but if they be words of more than one ſyllable, and end in *us*, the *s* is not doubled, but the *o* is inſerted before *u*; as in *tedious*, *gracious*, &c.

N. B. Though we generally pronounce the *ou* in theſe words like *u*, as *gracius*, *righteus*, &c.

Q. *How is* T *ſounded?*

A. When *T* comes before *I*, another vowel following it, it has the ſound of the hiſſing *S*, otherwiſe it keeps its own ſound.

As in *potion*, *nation*, *meditation*, *expatiate*, &c. which are ſounded *poſion*, *naſion*, *meditaſion*, *exſpaſiate*, &c. But when *T* comes after *S* or *X*, it keeps its own ſound; as in *queſtion*, *fuſtian*, *combuſtion*, *beſtial*, *mixture*, &c.

Q. *How is* X *ſounded?*

A. X is ſounded as *Cs* or *Ks*.

Q. *What do you obſerve about* W?

A. This letter comes before all the vowels except *U*; it alſo goes before *R*, and follows *Th*; as *want*, *went*, *winter*, *wont*, *wrath*, *write*, *wry*, &c. It follows as a vowel *A*, *E*, *O*, and unites with them into the diphthongs *aw*, *ew*, *ow*, juſt like *U*, as *ſaw*, *few*, *ſow*, &c.

It likewiſe comes before the letter *H*, though it is really ſounded after it; as in *when*, *what*, *which*, that are ſounded *hwen*, *hwat*, *hwich*, and ſo our *Saxon* anceſtors were wont to place it.

W is ſounded in *Engliſh* as *U* in the *Latin* words *quando*, *lingua*, *ſuadio*, and in others after *Q*, *G*, *S*.

We

We always count this letter a conſonant; yet its ſound is not very different from *U.*

Q. *What do you obſerve with relation to* Y?

A. This letter is both a conſonant and a vowel. *Y* at the beginning of a ſyllable comes before only vowels, eſpecially, *A*, *E*, *O*; and it alſo follows theſe, and does with them make up the *diphthongs*; as *ay*, *ey*, *oy*, which have the ſame ſound as *au*, *eu*, *ou*. At the end of a word *Y* is more frequently written than I; but in the middle of words it is not ſo frequently uſed as *I* is, unleſs it be in words which come from the *Greek* written with *Y*.

Q. *What do you obſerve about* V?

A. We pronounce the *V* conſonant with a ſound very near the letter *F*.

For *F* and *V* have the ſame difference as *P* and *B*. It is now written with a different character from the vowel *U*. In our language it comes only before the vowels, but never before the conſonant *R*, as in the *French* tongue, nor before *L* as in *Dutch*. It follows not only the vowels, but alſo the conſonant *L*, *R*, in the laſt part of the ſame ſyllable; but the ſilent *E*, or elſe an *Apoſtrophe* is put in its place, leſt it ſhould be taken for a vowel; as *vain vein*, *virtue*, *vice*, *voice*, *vulgar*, *have*, *leave*, *live*, *love*, *carve*, *calves*, &c.

Q. *What do you obſerve of* J?

A. It always begins a ſyllable, and is placed only before vowels: For if at any time its ſound comes at the end of a word, it is expreſſed by ſoft *G*, or *Dg*, with the ſilent *E* after it, that the ſofter ſound of the letter *G* may be perceived; as in *age*, *rage*, *knowledge*.

It is now-a-days written with a longer character thus, *J*, to diſtinguiſh it from the vowel *I*. We pro-

pronounce the *J* conſonant harder than moſt other people.

Q. *What do you obſerve with relation to* G?

A. *G* before *A*, *O*, *U*, is ſounded hard; as *game*, *gone*, *gun*; but when it comes before *E*, *I*, *Y*, or before an apoſtrophe, the mark of an abſent *E*. It has for the moſt part a ſofter ſound in all words derived from *Latin*; like as in *gender*, *ginger*, *gypſie*, *judg'd* for *judged*.

But as often as *g* is to be pronounced with a ſofter ſound, it would be convenient always to have it marked with a point placed over the head of *g*, to diſtinguiſh it from the hard *g*: which would be of a great advantage to foreigners. But *g* keeps its natural hard ſound in all words not derived from the *Latin* or *French*; as in *give*, *forgive*, *get*, *forget*, *beget*, *geld*, *begin*, *together*, and in all the words that come from them. Alſo in *anger*, *hunger*, *linger*, *eager*, *vinegar*, *ſwagger*, *ſtagger*, *dagger*, &c. And whenever *gg* come together, they are both hard, though *e*, *i*, or *y* follow. Alſo in words derived from *long*, *ſtrong*, *big*, *beg*, *ſing*, *bring*, and in others whoſe primitives, (or the words they come from) end in hard *g*. In ſome words *u* or *h* is added after *g*, which hardens its ſound; as *guide*, *guilt*, *guile*, *tongue*, *gueſt*, *gheſſe*, *ghoſt*, and to others where the *u* is not ſounded.

Q. *How is* Q *ſounded?*

A. Q ſounds *kue*, having *u* after it, and beginning words with that ſound.

N. B. Q is generally agreed upon to be nothing elſe than *cu*, therefore it is reckoned ſuperfluous. But as we always put a *u* after it, we make no more than a *c* of it.

Q. *What do you obſerve of* X *and* Z?

A.

A. X and Z are double conſonants, *x* containing the ſound of *cs* or *ks*; *z*, contains the ſound of *ds*.

CHAP. VI.

Of ſome Conſonants joined together.

HOW is Gh *ſounded?*

A. Gh at the beginning of words is pronounced as hard *g*: As in *ghoſt*, *gheſs*.

Though it is very ſeldom uſed: By ſome it is pronounced by the ſoft aſpiration *h*: As in *might*, *light*, *night*, *right*, *ſight*, *ſigh*, *weigh*, *weight*, *though*, *thought*, *wrought*, *taught*, &c.

In ſome few words it is pronounced like double *ff*; as *cough*, *trough*, *tough*, *rough*, *laugh*, are ſounded *coff*, *troff*, *tuff*, *ruff*, *laff*.

Q. *How is* Ch *ſounded?*

A. Ch is ſounded as *tſh*, *tſhurtſh*, *church*.

But in foreign words it is ſounded like *c* or *k*; as *chymiſt*, *Baruch*, *Archippus*, &c.

Q. *How are* Sh, Ph, *and* Th *ſounded?*

A. They have peculiar ſounds.

A. Sh is pronounced as the *French ch*; as *ſhall*, *ſhew*.

A. Ph, is ſounded like *f*, but is ſeldom written but in words that come from the *Greek*, written with Φ, or *ph*; as *philoſopher*, *phyſick*.

A. Th has a double ſound; one ſoft, coming nigh the letter *D*; the other ſtrong, approaching near the letter *T*.

It hath a ſofter ſound in all *pronouns*, relative words, conjunctions. As *thou*, *thee*, *thy*, *thine*, *the*, *this*, *that*, *theſe*, *thoſe*, *they*, *them*, *their there*, *thence*, *thither*, *whither*, *either*, *whether*, *neither*, *though*, *although*.

In

In a few nouns and verbs ending in *ther*. As *father*, *mother*, *brother*, *leather*, *weather*, *feather*, *ſmooth*, *neather*; *ſeethe*, *wreathe*, *breathe*, *bequeathe*, *clothe*.

Elſewhere it generally has a ſtronger ſound.

As in the prepoſitions *with*, *without*, *within*, *through*: In the verbs *think*, *thrive*, *throw*, *thruſt*, &c. *loveth teacheth*, *hath*, *doth*, &c. In the ſubſtantives *thought*, *thigh*, *thing*, *throng*, *death*, *breath*, *cloth*, *wrath*, *length*, *ſtrength*, &c. In the Adjectives *thick*, *thin*, &c.

Dh and *Th* are then of that power which we commonly aſcribe to the letters *D*, *T*, aſpirated or ſounded thick.

N. B. There is one thing which doth generally ſeem moſt difficult to ſtrangers in our *Engliſh* tongue, that is, the pronouncing theſe aſpirations, (as they are called) which are very frequently and familiarly uſed amongſt us, but hardly imitable by others, though theſe are but few; theſe five words, as is ſaid, comprehending all of them. *What think the choſen Judges?* Which a little practice might ſoon overcome.

CHAP. VII.

Of the diviſion of ſyllables, and ſome rules to be obſerved in writing of words.

SPelling being the parting words into convenient parts, in order to ſhew their true pronunciation, or for decency of writing; the *grammarians* have given ſeveral rules for the performance of this matter.

Q. *What do you think is the beſt way of* ſpelling *or* parting *words?*

A. I

A. I am apt to believe that the eaſieſt, if not the beſt way, is, in reading or pronouncing, to part the ſyllables as they ſound beſt to the ear; and in writing, as they ſhall appear beſt to the eye.

But however I ſhall add two or three directions for ſpelling.

Q. *What is the chief rule for true ſpelling?*

A. In dividing ſyllables aright, you muſt put as many letters to one ſyllable as make one diſtinct ſound in pronouncing that word; as *fi-nal*, *mortal*, *re ſur-rec-ti-on*, *phi-lo-ſo-pher*, *pe-cu-li-ar*.

Q. *What other rule is there?*

A. A conſonant betwixt two vowels muſt be joined to the latter of them; as *pa-per*, *a-bide*, *naked*; except before the letter *x*, which is always joined to the vowel that goes before; as *ox-en*, *ex-er-ciſe*.

Q. *What other direction have you?*

A. When two conſonants of the ſame kind come together in the middle of a word, they muſt be parted; that is, one to the former ſyllable, and the other to the latter, as *bor-row*, *com-mon*, *lit-tle*.

Q. *What other directions do you give?*

A. When two vowels come together in the middle of a word, and both are fully pronounced in diſtinct ſounds, they muſt be divided in diſtinct ſyllables, *cre-ate*, *ru-in*, *No-ah*.

Some rules to be obſerved in the writing of words.

Q. *When are* capital *or* great *letters to be uſed?*

A. Great letters are never to be uſed in the middle or end of words, but at the beginning, and then only.

1. At the beginning of any writing.

2. After a period or full ſtop, when a new ſentence begins.

3. At the beginning of every verſe in poetry, or in the Bible.

4. At

4. At the beginning of proper names of all kinds; as of *men*, *women*, *cities*, *rivers*, &c.

5. At the beginning of any word of ſpecial note; as, *God*, *Queen*, *Sir*.

6. The pronoun *I*, muſt always be a *capital* or *great* letter.

Great letters are alſo uſed to expreſs *numbers*; as, I ſtands for 1, V for 5, *&c.*

CHAP. VII.

Of ſome Points *uſed in writing, and of the abbreviation or contraction of words.*

THERE are ſeveral marks or points that do more ſtrictly relate to the *Orthography*, or writing of words.

Q. *What is a* Hyphen?

A. A *Hyphen*, which is uſed at the end of a line, when there is not room for all the word, but one or more ſyllables remain to be written at the beginning of the next line: The mark is a ſtrait line thus (-). It is alſo uſed in the compounding or joining two words into one; as, *houſe-keeper*, &c.

Q. *What is an* Apoſtrophe, *or* Apoſtrophy?

A. An *Apoſtrophe*, which denotes ſome letter or letters to be left out, for quicker pronunciation; as, *I'll* for *I will*, *can't* for *cannot*, &c. the mark is a *comma* at the top, which is thus written (’), as in *don't*.

But this drawing of two words into one, has very much untuned our language, and clogged it with conſonants, and is therefore to be avoided as much as poſſible; as, *mayn't*, *ſhan't*, *don't*, *won't*, and the like; for *may not*, *ſhall not*, *do not*, *will not*, &c.

Q.

Q. *What is a* Caret?

A. A *Caret* (ʌ) is uſed when a letter, ſyllable, or word happens to be left out in writing: The mark muſt be juſt under the line where the letter or word is to come in.

the

As, *Thou art* ʌ *man.* This is very properly called a note of *Induction*, or bringing in a word.

Q. *What is an* Aſteriſm?

A. An *Aſteriſm* (*) directs to ſome note or remark in the margin, or at the bottom of the page. In ſome *Latin* books it denotes that ſomething is defective or wanting.

Q. *What is an* Index?

A. An *Index* (☞) the fore-finger pointing, ſignifies that paſſage to be very remarkable over-againſt which it is placed.

Q. *What is an* Obeliſk?

A. Sometimes an *Obeliſk* (†) or ſpit is uſed upon the like occaſion as the foregoing note.

Q. *What is a* Section?

A. A *Section* (§) or diviſion is uſed in the ſubdividing of a chapter into leſſer parts or portions.

Q. *What is a* Paragraph?

A. A *Paragraph* (¶) or a note which denotes what is contained in the ſentence or period.

Q. *What is a* Quotation?

A. A *Quotation* (“) or a double *comma* reverſed at the beginning of a line, denotes that paſſage to be quoted or tranſcribed from ſome author in his own words.

Q. *What is an* Abbreviation?

A. We have alſo in writing *Abbreviations*, or words made ſhort, and this is done for a quick and expeditious way of writing. But we ſhall only mention a few of them. We are to take notice that a point is always to be written after the word thus abbreviated,

nleſs when the abbreviation is made by putting
e letter at the top.

Anſw. *for anſwer.*
A. D. *Anno Domini, or the year of our Lord.*
Acct. *for account.*
Abt. *about.*
Ag. *againſt.*
B. A. *Batchelor of arts.*
Bp. *Biſhop.*
B. D. *Batchelor in divinity.*
Bar. *Baronet.*
Chap. *chapter.*
D. D. *Doctor of divinity.*
Dr. *Doctor.*
Eſq; *Eſquire.*
i. e. *id eſt, that is.*
Empr. *Emperor.*
Honb. *honourable.*
Kt. *Knight.*
L. L. D. *Doctor of laws.*
M. D. *Doctor of phyſick.*
Mr. *maſter.*
Mrs. *miſtreſs.*
Mty. *majeſty.*
Rev. *reverend.*
S. T. P. *Profeſſor of, or Doctor in, divinity.*
Sr. *Sir.*
St. *Saint.*
Obj. *objection.*
Qu. *queſtion.*
Sol. *ſolution.*
ye *the.*
yt *that.*
yu *you.*
yn *then.* yr *Your.*
ym *them.*
& *and.*
&c. *et cætera*, and the reſt (or what follows.)

But one ought to avoid theſe contractions of words as much as poſſible, unleſs it be for one's own private uſe, and where it would be ridiculous to write them in letters at length; as, *&c.* for *and ſo forth*, or *the reſt*, Mr. for *Maſter*, and Mrs. for *Miſtreſs*, &c. It argues likewiſe a diſreſpect and ſlighting to uſe contractions to your betters, and is often puzzling to others.

PART II.

CHAP. I.

Of Etymology.

Q. *What is* Etymology?

A. Etymology is that part of gramm which teaches you what belongs to each part ſpeech.

Words are *Primitive* or *Derivative.*

Q. *What is a* Primitive *word?*

A. A *Primitive* word is that which comes fr no other word in our language; as, *fiſh*, *bab*

Q. *What is a* Derivative *word?*

A. A *Derivative* word is that which comes fr ſome other word in our language; as, a fiſh fiſhy, from fiſh; babler, babling, from babe.

Of the Eight Parts of Speech.

TO ſignify the difference of our thoughts notions in any language, there is need of veral ſorts of words: Now every word being c

ſide

ſidered as a part of our ſpeech or diſcourſe, the *Grammarians* (or thoſe who write of grammar) do reckon up eight ſorts of words of a different nature, which they call, *Eight Parts of Speech.*

The eight parts of ſpeech are,

Noun,	*Adverb,*
Pronoun,	*Conjunction,*
Verb,	*Preposition,*
Participle,	*Interjection.*

Of all which we ſhall treat in their proper place.

Queſtions relating to the firſt chapter.

Q. *What is* Speech?

A. Speaking or diſcourſe.

Q. *How many parts of ſpeech are there?*

A. Eight.

Q. *What are there* names?

A. Noun, Pronoun, Verb, Participle, &c.

Q. *What do you mean by eight parts of ſpeech?*

A. Eight ſorts of words, which men uſe in ſpeaking.

Q. *Are there no more than eight words in a language?*

A. There are thouſands of words, but yet there are but eight ſorts; for every word which men uſe in ſpeaking, is either a *noun* or an *adjective*, i. e. a word that ſignifies the quality or manner of a *noun*, or a *pronoun*, or a *verb*, or a *participle*, or an *adverb*, or a *conjunction*, or a *preposition*, or an *interjection.*

Q. *Why do they give different names to the parts of ſpeech?*

A. To diſtinguiſh one part of ſpeech from another; in like manner as a *carpenter*, to diſtinguiſh one tool from another, calls one an *hammer*, another a *chiſſel*, another a *ſaw.*

Q. *Are the parts of ſpeech the ſame in* Engliſh *as in* Latin?

A. Yes. For that which is a *noun* in *Engliſh*, is

a *noun* in *Latin*; and ſo of the reſt. But as for numbers, caſes, genders, declenſions, conjugations, *&c.* theſe are not the ſame in both languages.

CHAP. II.

Of a NOUN.

Q. *WHAT is a* Noun?

A. A *Noun* is a general name expreſſing either the thing itſelf, or any property, quality, or attribute inhering in, or belonging to the thing.

Q. *What is a* Noun Subſtantive?

A. A *Noun Subſtantive* is the name of the thing itſelf; as, a *man*, a *horſe*, a *tree*.

Q. *What is an* Adjective?

A. The *Adjective* is a word that expreſſes the qualities or properties of a thing; as, *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

Queſtions relating to the ſecond chapter.

Q. *Is not a* Noun *the thing itſelf?*

A. No: for *grammar* treats of words and not of things.

Q. *How do you make it appear that the words* man, horſe, tree, *are* ſubſtantives?

A. Becauſe if any one ſays, *I ſee a man*, *I ſee a horſe*, *I ſee a tree*, in each ſaying the ſenſe is plain and full, and I underſtand the meaning.

Q. *How do you make it appear that the words* good, bad, wiſe, fooliſh, great, ſmall, *are* adjectives?

A. Becauſe if any one ſays, *I ſee a good*, *I ſee a bad*, *I ſee a wiſe*, *I ſee a fooliſh*, *I ſee a great*, *I ſee a ſmall*, in theſe ſayings there is no ſenſe, nor do we

we underſtand the *meaning* of them, but there needs to be put in a *ſubſtantive* to each *adjective* to make *ſenſe*; as, *I ſee a good man, I ſee a ſmall horſe, I ſee a great tree.*

Q. *In theſe ſayings following, tell me which words are* ſubſtantives, *and which are* adjectives, *and the reaſon why.*

The cat catches mice,
The boy writes a good,
This is a fooliſh,
Peter *loves* pudding,
We love ſweet,
This a wiſe,
A wiſe *reads* books,
They play a ſmall,
Horſes drink water.

CHAP. III.

Of Subſtantives *proper, and common.*

THE far greateſt part of words that make all *languages*, are general terms; but becauſe there is occaſion to mention this or that particular perſon or thing, they muſt have their proper names to be known and diſtinguiſhed by.

Q. *How are* Nouns Subſtantive *divided?*

A. Nouns Subſtantive are either *proper*, or *common?*

Q. *What is a* Noun Subſtantive proper?

A. A *Noun Subſtantive proper* is a word that belongs to ſome *(individual)* particular one of that kind; as, *Anne, Peter, James, Mary*, &c.

Q. *What is a* Noun Subſtantive common?

A. A *Noun Subſtantive common* is a word which belongs to all of that kind; as, *man, woman, horſe, tree*, &c.

Note, Beſides perſons, countries alſo, cities, rivers, mountains, and other diſtinctions of place, have uſually found peculiar names, they being ſuch

words as men have often occaſion to mark particularly.

Queſtions relating to the third chapter.

Q. *Is the word* Anne, *a proper or common name?*

A. It is a proper name; becauſe it belongs to ſome particular one of that kind; for *Anne* is not the name of every woman.

Q. *Is the word* woman, *a proper or common name?*

A. It is common, becauſe it belongs to all of that kind; for every woman is called a woman, but every woman is not called *Anne*.

Q. *Are the words* ſhip, river, horſe, *proper or common names?*

A. They are common; for every *ſhip* is called a *ſhip*, and every *river* is called a *river*, &c.

Q. *Are the words* Albemarle (the name of a ſhip) *the* Thames, Bucephalus, *proper or common names?*

A. They are proper, becauſe they belong to ſome particular ones of that kind; for every *ſhip* is not called the *Albemarle*, neither is every *river* called the *Thames*, nor every horſe *Bucephalus*.

CHAP. IV.

Of NUMBERS.

Q. *WHat is* Number?

A. Number is the diſtinction of *one* from *many*.

Q. *How many Numbers are there?*

A. There are two Numbers, the *ſingular*, and the *plural*.

Q. *When do we uſe the ſingular number?*

A. The ſingular number is uſed when we ſpeak of but one *thing* or *perſon*; as, a *ſtick*, a *boy*.

Q. *When do we uſe the plural number?*

A. The plural number is uſed when we ſpeak of more than one *thing* or *perſon*; as *ſticks*, *boys*.

Q. *How is the plural number in* Engliſh *made?*

A. The plural number in *Engliſh* is commonly made by putting *s* to the ſingular; as *ſtick* makes in the plural *ſticks*; ſo *boy* makes in the plural *boys*.

Q. *Is it always thus made?*

A. Not always: For when the ſingular ends in *ch*, *ſh*, *ſs*, or *x*, then the pronunciation requires that *e* be put before *s*, or (which is all one) that *es* be added to the ſingular; as,

Church,	*makes*	Churches,
Bruſh,		Bruſhes,
Witneſs,		Witneſſes,
Box,		Boxes.

Note, The *plural number* (when it is made by putting only *s* to the *ſingular*) has no more ſyllables than there are in the *ſingular*; as in *boy* there is but one ſyllable, ſo the *plural*, *boys*, has likewiſe but one; and as in *father* there are but two ſyllables, ſo in the *plural*, *fathers*, there are no more But when the *ſingular number* ends in *ſe*, *ze*, or in *ce*, *ge*, pronounced ſoft, then the *s* that is added cannot be heard in the ſound, except it makes another entire ſyllable. For example, *horſe* in the ſingular hath but one ſyllable, but *horſes*, in the plural, has two; ſo *face*, in the ſingular, has but one ſyllable, but *faces*, in the plural, has two.

Formerly all *nouns* received the addition of *es* for the plural, which is to this day retained in ſeveral counties of *England*.

Q. *How do words that end in* f *or* fe *make their plurals?*

A. Words that end in *f*, or *fe*, do (for better ſound's ſake) make the plural by changing *f* and *fe* into *ves*; as,

Calf,	*makes*	Calves,	Sheaf,	*makes*	Sheaves,
Half,		Halves,	Shelf,		Shelves,
Knife,		Knives,	Self,		Selves,
Leaf,		Leaves,	Thief,		Thieves,
Loaf,		Loaves,	Wife,		Wives,
			Wolf,		Wolves.

Yet this is not always ſo, for theſe words following, with ſeveral others, are excepted; as,

Hoof,	*makes*	Hoofs,
Roof,		Roofs,
Grief,		Griefs,

So *dwarf*, *miſchief*, *handkerchief*, *relief*, *ſcarf*, *wharf*, *reproof*, *ſtrife*, *ſcoff*, *ſkiff*, *muff*, *ruff*, *cuff*, *ſnuff*, *ſtuff*, *puff*, &c. And generally ſpeaking, words ending in *ff*, make the *plural* by the addition of *s*. But *ſtaff*, makes *ſtaves*.

So in words ending in *s* and *th*, though the writing is not changed, yet the ſound is ſoftened; for in *houſe*, the ſound of *s* is changed into *z*, as *houſe*, *houſes*, (*houzes*); ſo *th* is ſounded as *dh*, as in *path*, *paths*, (*padhs*); *cloth*, *clothes*, (*clodhes*); *ſheath*, *ſheaths*, (*ſheadhs.*) But *earth*, *birth*, keep their own Sound and all that end in *rth*.

As *nouns* ending in *y* do often change *y* into *ie*, ſo *ys* in the *plural* is often changed into *ies*, as,

Hereſy,	Hereſys, *or*	Hereſies,
Cherry,	Cherrys,	Cherries,
Inquiry,	Inquirys,	Inquiries.

Q. *Do all words form or make their* plural *by adding* s *to the ſingular.*

A. No. Some words do form or make the *plural* otherwiſe than by taking *s* or *es*, and are therefore irregular.

Singular

Singular.		*Plural.*	*Singular.*		*Plural.*
Die,		Dice,	Foot,		Feet,
Mouſe,	*makes*	Mice,	Tooth,	*makes*	Teeth,
Louſe,		Lice,	Penny,		Pence,
Gooſe,		Geeſe,	*which is a contraction of pennys.*		

But theſe, *ox*, *oxen*; *child*, *children*; *brother*, *brethren*; are imitations of the *Dutch plural* which ends in *s*, and frequently in *en*. Man among the *Saxons* was an irregular word, and makes *men* in the *plural*, alſo all the compounds of man make their *plural* in *en*; as *woman*, *footman*, *horſeman*, *ſtateſman*; in the *plural*, *women*, *footmen*, *horſemen*, *ſtateſmen*, &c.

Some words are uſed in both numbers, as *ſheep*, *horſe*, *ſwine*, *fern*, *peaſe*, *deer*. *Chicken* is not plural, for we ſay *chickens*.

Note, *Swine* is a contraction of *ſowin*; we likewiſe ſay *ſows* from *ſow*, which is ſpoken of the female only; but *ſwine* is uſed in both numbers, and ſpoken of both ſexes. It is better alſo to ſay in the ſingular a *pea*, in the plural *peas*.

Brother makes alſo *brothers*, for we ſeldom uſe *brethren* but in ſermons, or in a burleſque ſenſe.

Q. *Have all words a ſingular and plural number?*

A. No. Some words have no ſingular number;

As *aſhes*, *bellows*, *bowels*, *breeches*, *entrails*, *lungs*, *ſciſſars*, *ſheers*, *ſnuffers*, *thanks*, *tongs*, *wages*.

A. Some words have no plural number; as, the proper names of *cities*, *countries*, *rivers*, *mountains*; the names of *virtues*, *vices*: So the names of *metals*; as *gold*, *ſilver*, *copper*, &c. The names of moſt *herbs*, as, *graſs*, *marjoram*, *parſley*, *ſage*, *mint*, &c. except *nettles*, *poppies*, *lillies*, *coleworts*, *cabbages*, &c. The names of ſe-

veral ſorts of *corn* and *pulſe*; as, *wheat*, *rye*, *barley*, *darnel*, &c. except *bean*, which makes *beans*, and *pea*, *peas*. So *bread*, *wine*, *beer*, *ale*, *honey*, *oil*, *milk*, *butter*, want the plural, with many others; but theſe examples may ſuffice for the preſent. And ſome of theſe, when they ſignify *ſeveral ſorts*, are uſed in the plural; as *wines*, *oils*, &c.

Q. *Have* Adjectives *any difference of numbers?*

A. Adjectives have no difference of numbers.

Note, As we ſay, a good boy in the ſingular, ſo we ſay, good boys in the plural; where you ſee the *adjective* is the ſame. Yet ſometimes we meet *adjectives* with an *s* added to make them plurals; as *good*, *goods*; *new*, *news*; but then they become or are made *ſubſtantives*; as, *goods*, for good things; ſo *news*, for new things; *blacks* for black men, or black colours; *whites*, *reds*, for white or red colours.

Q. *What is an irregular word?*

A. That word is ſaid to be *irregular*, or excepted, which is contrary to, or that does not follow the general rule.

The *general rule* in this place is, that the plural number is made by adding *s* or *es* to the ſingular.

Q. *What is a compounded word?*

A. It is a word that is made up of two or more ſingle words; as *footman* is made up of *foot* and *man*; ſo *coachman* is made up of *coach* and *man*.

CHAP.

CHAP. V.

Of the Engliſh Genitive Caſe, *with a note concerning* Gender.

THE mind is not always employed about ſingle objects only, but compares likewiſe one thing with another, in order to expreſs the *relation* and *reſpect* that things have to one another: In the *Latin* and *Greek* tongues, and our antient *Saxon*, following therein the *Greek*, they make different endings of the ſame noun, to denote theſe *references* or *reſpects*, and theſe different *endings* are called caſes. The *Latins* have ſix in each number, whoſe names are as follow.

The *Nominative*,	The *Accuſative*,
The *Genitive*,	The *Vocative*,
The *Dative*,	The *Ablative*.

But the *reſpect* of *things* to one another in our language is ſhewn by the help of certain words called *Prepoſitions*; ſuch are *of*, *to*, *from*, &c. So that we have no *caſes*, except the *Genitive*, whereby we are freed from a great deal of trouble and difficulty that is found in other languages.

Q. *Have the* Engliſh *any caſes?*

A. They have but *one*, called the *Genitive*, which ends in the ſingular and plural number in *s* or *es* (if the pronunciation requires it;) as, *man's nature*, or the *nature of man*; *men's nature*, or the *nature of men*; *Milton's* poems, or the poems of *Milton*; the *churches peace*, or the *peace of the church*.

Q. *If the* Engliſh *have but one caſe, how do they expreſs the* relation *and* reſpect *of* things *to one another?*

A. They do it by the help of certain words, called *Prepoſitions*; ſuch are, *of*, *to*, *from*, *with*, &c.

Note, This genitive caſe anſwers to the genitive caſe of the *Latins*, and to the *Engliſh* Prepoſition *of*, ſignifying, 1. the *poſſeſſor*, 2. the *author*, 3. the relation of a *thing*, as *Peter*'s horſe, or the horſe that *Peter* poſſeſſes, or has. So, *Milton*'s poems, or the poems *of Milton*, that is, the poems that *Milton* made; the king's ſon, or the ſon of the king.

Q. *Suppoſe two s's to meet together in the* genitive caſe?

A. If the ſubſtantive be of the plural number, the firſt *s* is cut off; as, the *warriour's arms*, or the *arms of the warriours*; the *ſtone's end*, or the *end of the ſtones*, for the *warriour's arms*, the *ſtone's end* (*a*).

Note.

(*a*) I cannot but be of opinion with a learned divine, who conceives this way of ſpeaking to be contrary to analogy, and not juſtifiable: we have a good way of denoting the genitive in the ſingular, which way we derive from our *Saxon* anceſtors: but they never uſed it for the genitive plural; neither did we. I have obſerved ſeveral good writers, who being offended at this way of ſpeaking, have choſen to clap in *their*; as, warriours *their* arms, thinking thereby to make the genitive plural to anſwer to the ſingular; one by *his*, and the other by *their*: but they have gone upon a falſe ſuppoſition, in taking the *'s* to be a contraction of *his*, in the genitive ſingular. I know no juſtifiable way of coming off here, but to alter the form of expreſſion, and to ſay *arms of the warriours*. No pretence that I can think of, will ever make the other paſs for *correct* writing. The ignorant vulgar began it; and the learned have followed it as ignorantly, not underſtanding the nature of the expreſſion, or

Note, I ſay, the firſt *s* is cut off, or left out; for when the ſubſtantive plural ends in *s* (it ſometimes ending in *en*, as *women*) there will be a double *s*; one *s* that makes the plural, as *warriours*, and another *s* that makes the genitive caſe, as *warriours*'s; then the former *s* is cut off, or left out for better ſound's ſake.

Q. *When the ſingular number ends in* s, *are both the* s's *to be written in the genitive caſe?*

A. When the ſingular number ends in *s*, both the *s*'s are for the moſt part expreſſed; as *Charles*'s horſe, St. *James*'s park.

Note, Yet here when the pronunciation requires it, you may leave out the firſt *s*; as, for *righteouſneſs ſake.*

Q. *But if three ſubſtantives come together, how do you make the genitive caſe?*

A. When three ſubſtantives come together, the genitive caſe is made by adding *s* to the ſecond; as, the *Queen of* England's *crown, the King of* Spain's *court.*

Q. *How happens this?*

A. S is added to the ſecond ſubſtantive, and for this reaſon, becauſe the *Queen of England's*, is reckoned but as one ſubſtantive.

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or whence it came. And yet every body almoſt at the firſt hearing, perceives that there is ſomething amiſs, ſome flaw in the expreſſion, and are not ſatisfied with it while they uſe it. We have really no diſtinct genitive *plural*, though we have a genitive *ſingular*: there is the flaw. I was, indeed, for entirely giving up this *genitive plural*, but on conſulting a very judicious friend, I have let it ſtand. And indeed, when the plural ends in *en* there ſeems to be a plain *genitive plural*; as, *the oxen's feet*; *the children's bread*; tho' it does not ſeem ſo when the nominative plural ends in *s*.

Some-

Sometimes you will find two or three of theſe genitives put together; as, Peter's *wife's portion*; that is, the portion of the wife of *Peter*; Peter's *brother's wife's portion*; that is, the portion of the wife of the brother of *Peter*.

Q. *May not I ſay*, the book maſter's, *as well as the* maſter's book?

A. No: For this genitive caſe is always put before the ſubſtantive it is to be joined to; as *man's nature*, not *nature man's*; *Milton's poems*, not *poems Milton's*.

N. B. But they are miſtaken who think the *s* is added inſtead of *his*, (the firſt part of the word *his* being cut off) and therefore that an (') *apoſtrophe* is either always to be written, or at leaſt to be underſtood.

Q. *Is not this* s *added inſtead of* his, *the firſt part of* his *being cut off?*

A. No: *Mary's* book, would ſignify *Mary his book*; ſo likewiſe when I ſay, *Suſan's fan*, the ſenſe would be, if *s* was put for *his*, *Suſan his fan*.

Q. *Is it neceſſary that an* (') apoſtrophe *ſhould be always written before the* s?

A. No.

Q. *When muſt I write it?*

A. When ſome letter or letters are left out in the genitive caſe.

A note concerning Gender.

As we have juſt mentioned one great advantage of our language, in being freed from that trouble and difficulty which ariſes in the *Greek* and *Latin* from the variety of caſes; ſo we ſhall now take notice of another advantage it has, full as great as the former.

Of all the languages both antient and modern, there is none but what admits of a difference of

Gender

Gender in their nouns, except the *Engliſh*, and *Chineſe* languages.

Q. *What is* Gender?

A. Gender is the diſtinction of *ſex*.

Q. *How many ſexes are there?*

A. There are two ſexes, the *male* and *female*.

Q. *Has the* Engliſh *tongue any* Gender?

A. No. We have four ways of diſtinguiſhing the ſex.

Q. *How do we* Engliſh *diſtinguiſh the* ſex?

A. I. When we would expreſs the difference of *ſex*, we do it (after the ſame manner as we diſtinguiſh the ages and other accidents) by different words.

So in the relation of perſons.

Male,	*Female.*	*Male.*	*Female.*
Batchelour	Maid Virgin	King	Queen
Boar	Sow	Lad	Laſs (*a*)
Boy	Girl	Lord	Lady
Bridegroom	Bride	Man	Woman
Brother	Siſter	Maſter	Dame
Buck	Doe	Milter	Spawner
Bull	Cow	Nephew	Niece
Bullock	Heifer	Ram	Ewe
Cock	Hen	Sloven	Slut
Dog	Bitch	Son	Daughter
Drake	Duck	Stag	Hind
Drone	Bee	Uncle	Aunt
Father	Mother	Widower	Widow
Friar	Nun	Wizard	Witch
Gander	Gooſe	Whoremon-ger.	Whore or (Strumpet
Horſe	Mare		
Huſband	Wife		

II. But when there are not two different words to expreſs both *ſexes*, or when both ſexes are comprehended under one word, then we add an adjective to the word to diſtinguiſh the ſex, as a *male child*,

(*a*) *Laſs* is a contraction of *Laddeſs*.

child, a *female child*, a *he-goat* for the male, a *ſhe-goat* for the female.

III. Sometimes we add another ſubſtantive to the word, to diſtinguiſh the ſex, as a man-ſervant, a maid-ſervant, a cock-ſparrow, a hen-ſparrow.

IV. There are likewiſe ſome few words which diſtinguiſh the female ſex from the male, by the ending [*eſs*].

Male,	*Female.*	*Male*,	*Female.*
Abbot	Abbeſs	Jew	Jeweſs
Actor	Actreſs	Lion	Lioneſs
Adulterer	Adultereſs	Marqueſs	Marchioneſs
Ambaſſador	Ambaſſadreſs	Maſter	Miſtreſs
Baron	Baroneſs	Patron	Patroneſs
Count	Counteſs	Prince	Princeſs
Deacon	Deaconeſs	Prior	Prioreſs
Duke	Dutcheſs	Poet	Poeteſs
Elector	Electreſs	Prophet	Propheteſs
Emperour	Empreſs	Shepherd	Shepherdeſs
Governour	Governeſs	Tutor	Tutreſs
Heir	Heireſs	Viſcount	Viſcounteſs
Hunter	Huntreſs		

And two words in [*ix*], *Adminiſtratrix*, *Executrix*.

Q. *What are the words that you generally uſe when you ſpeak of a thing that is* male *or* female?

A. The common words that we uſe to expreſs the difference of ſex by, are *He* and *She*. When we ſpeak of the male ſex, we uſe the word *He*; when we ſpeak of the female ſex, we uſe the word *She*: but when we ſpeak of a thing that is neither of the male nor female ſex, we uſe the word *It*. For example, ſpeaking of *butter*, we do not ſay *He* or *She* melts, but *It* melts; ſo ſpeaking of *beer*, we do not ſay *He* or *She* is good, but *It* is good. *It*, is alſo ſometimes uſed when the

the ſex is undetermined; as, *do not awake the child, it is aſleep.*

CHAP. VI.

Of the ARTICLES.

BECAUSE nouns commonly ſignify *things* in a general and large ſenſe and manner, certain words called *Articles* are made uſe of in ſome languages, as in the *Greek*, *Welſh*, *Engliſh*, and ſeveral others, to determine and fix their ſignification, and apply them to a particular *thing*.

Q. *What is an* Article?

A. An *Article* is a word ſet before a ſubſtantive, for the clearer and more particular expreſſing of it; as, a *man*, that is, *ſome man or other*; *the man*, that is, *ſome certain man*, of whom you have ſpoke before.

Q. *How many* Articles *are there in* Engliſh?

A. There are two *Articles*, *a*, and *the*.

Note, Theſe are really adjectives, and are uſed almoſt after the ſame manner as other adjectives.

Q. *What is the uſe of the* Articles?

A. To determine and fix the ſignification or ſenſe of *nouns*, and apply them to a particular thing.

A is an *article* that may be applied indifferently to any one particular perſon or thing.

A is a numeral *article*, or an *article* of number, and ſignifies as much as *one*; though leſs emphatically; that is, not in ſo ſtrict a ſenſe as *one*, unleſs in this phraſe, *all to a man*.

But when the ſubſtantive begins with a vowel, or *h*, then we write *an*, inſtead of *a*, if the *h* be ſounded;

ſounded; as, an *eye*, an *hour*; but a *hare*, a *hand*, an *habit*, or a *habit*.

Q. *What is the difference between* a *and* the?

A. a or *an*, denotes or ſignifies the applying of a general word to ſome one particular perſon or thing, in a large and undetermined ſenſe; that is, not telling what particular perſon or thing you mean; as, *patience is a virtue*; and therefore is ſet only before nouns of the ſingular number.

A. The is an *article* that declares, or ſhews, what particular thing or perſon is meant in ſpeaking or writing. It ſignifies as much as *that*, but leſs emphatically, that is, not ſo fully.

Note, The, is a *demonſtrative article*, becauſe it ſhews what particular you mean.

The article *the* is ſet both before the ſingular and plural number; becauſe we can ſpeak determinately, or in a fixed ſenſe, as well of *many* as of *one particular*; as, *the man*, that is, *he who wrote the book*; *the men*, that is, *they who robbed the houſe*.

Q. *Are the articles put to the pronouns?*

A. The articles are not put to the pronouns *I*, *thou*, *you*, *we*, *ye*, *my*, *thy*, *our*, &c. We do indeed uſe them before *ſame*, *ſelf*, *he*, *ſhe*; as, *the ſame*, *the ſelf*, *a* or *the he*, *a* or *the ſhe*; yet here ſome ſubſtantive is underſtood, as *the ſame*, that is, *perſon* or *thing*; and ſo of the reſt.

Q. *Are the articles ſet before the particular names of virtues*, &c.?

A. The articles are not ſet before the particular names of *virtues*; as *juſtice*, *ſobriety*, &c. Of *vices*; as, *drunkenneſs*, &c. Of *metals*; as *gold*, *ſilver*, &c. Of *corn*; as *wheat*, &c. Of *herbs*; as, *marjoram*, &c.

Q. *Are the articles put before proper names?*

A. No.

Q.

Q. *Why have not* proper names *and the* pronouns *the articles ſet before them.*

A. Becauſe they do of themſelves *individually* or *particularly* diſtinguiſh the things or perſons of which one ſpeaks; and they being thus particularly diſtinguiſhed, need not any more particular diſtinction. And for this reaſon the word *God*, ſignifying the *Sovereign Being*, has no article before it. So likewiſe the names of *countries*, *provinces*, *rivers*, *mountains*, &c. have no article before them.

Except. 1. When it is for diſtinction ſake; as, *he is a Churchil*; that is, *one whoſe name is Churchil*; ſo, *the Talbots*, that is, *the family of the Talbots*: Or by way of eminency; as, *the Alexanders*, *the Cæſars*, *the Marlboroughs*, *the Eugenes*; any brave and valiant men being called by thoſe names.

2. When ſome ſubſtantive is underſtood; as, *the Albemarle*, that is, *the ſhip Albemarle*. *He was drowned in the* Thames, *in the* Rhine, or *in the* Danube, i. e. *in the river* Thames, *&c.* river being underſtood.

We ſhall take notice of the diviſion of the articles into *definite* and *indefinite*.

Q. *What is the* Definite Article?

A. The *Definite Article* is, *the*, which reſtrains or determines the ſenſe of the word it is put before, to ſome particular.

Q. *What is the* Indefinite Article?

A. The *Indefinite Article* is *a*, which leaves the ſenſe of the word to which it is prefixed, undetermined to what particular you mean.

Q. *Have all languages the articles?*

A. No: for the *Latin* is without them.

CHAP.

CHAP. VII.

Of the Adjective.

AS the *Noun Subſtantive* is uſed to denote the ſubſtance of any thing, or the thing itſelf; ſo the *Adjective* is uſed only to denote its *manner* or *quality*, according to the different notions we conceive or form of it: for example, the word *plant* denotes the thing itſelf; but if I would expreſs ſome *quality* belonging to it, I add the word *fine* to *plant*, and this word *fine* is called an *Adjective*.

Q. *What is an* Adjective?

A. The *Adjective* is a word that expreſſes the qualities or properties of a thing; as, *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

When two ſubſtantives are put together in compoſition, the firſt takes to itſelf the nature of an adjective, and is commonly joined to the following ſubſtantive, by a (-) *Hyphen*; as, a *ſea-fiſh*, i. e. *a fiſh of the ſea*.

Note, But we may reckon theſe words only compounded ſubſtantives; ſince it is uſual only for adjectives to be joined to ſubſtantives; and indeed in moſt of them, ſome other word may be fairly underſtood; as, in *ſun-ſhine*, i. e. the ſhine *of* the ſun; where *of* may be underſtood: ſo in *ſelf-torment*, i. e. the torment *of* one's ſelf: ſo, a *gold-ring*, i. e. a ring *of* gold. Here we may obſerve, that in ſubſtantives thus compounded, the ſubſtantive that ſhould be firſt, is, for better ſound ſake, placed laſt; as, the *head-ach*, the ach of the head.

Adjectives are often uſed as ſubſtantives; as, *others*, for *other men*, or *other things*: ſo, *one* has

has in the Plural *ones*, as *little ones*. But we ſhall have occaſion to ſpeak of this afterward.

Adjectives do alſo often take the nature of *Adverbs*, and then are reckoned as ſuch; as, *ill done*, &c.

All the ordinal numbers, as firſt, ſecond, *&c.* are never added to a ſubſtantive plural.

It may not be amiſs to take notice of the Uſe of ſome *adjectives*. *Sundry* and *both* are added only to ſubſtantives plural; as, *ſundry times*, *both the men*. For *both the man and the woman*, is a particular way of ſpeaking. *All*, being put to a *ſubſtantive* of the ſingular number, ſignifies the whole quantity; as, *all the wine*, i. e. the whole quantity of the *wine*: but being put to a *ſubſtantive* plural, it ſignifies the whole number; as, *all the boys*, i. e. all the number of the *boys*. *Every* is joined only to a *ſubſtantive* ſingular, as *every man*, *every boy*, not *every men*, *every boys*. *Much*, is added to a *ſubſtantive* ſingular, and denotes a great quantity, as *much wine*, i. e. *a great deal of wine*. *Many*, is joined with a *ſubſtantive* plural, and ſignifies a great number; as, *many men*, for a great number of men. For *many a man* is a particular phraſe. *More* with a *ſubſtantive* ſingular, ſignifies *a greater quantity*; as, *more wine*, i. e. a greater quantity of wine. But when added to a *ſubſtantive* plural, it denotes *a greater number*; as, *more men*, i. e. a greater number. So *moſt*, with a *ſubſtantive* ſingular, denotes the greateſt quantity; with a *ſubſtantive* plural, the greateſt number. *Each*, is joined only to a ſubſtantive, as *each man*, not *each men*. As to the word *enough*, whether it be joined to a ſubſtantive ſingular or plural, as *wine enough*, *books enough*. I ſee no reaſon for a different ſpelling; though I grant it is uſual to pronounce it when joined to a noun plural more ſoftly, as *enow*.

For

For *no*, when the ſubſtantive does not follow, we uſe *none*, as, *Is there any beer? there is* none. We likewiſe uſe *none* with the addition of theſe words, *of it*, in the beginning, middle, or end of a ſentence.

CHAP. VIII.

Of the Compariſon of Adjectives.

Q. *WHAT is Compariſon?*

A. The comparing things between one another, whereby we ſee that one thing is *ſuch*, another is *more ſuch*, and another is *moſt ſuch*. So of three ſoft things, one is *ſoft*, another is *ſofter*, and the third is *ſofteſt of all*; where you ſee, that in order to make this compariſon between things, *adjectives* are turned into other endings; ſo that we make three ſteps, which are called Degrees.

Q. *How many degrees of compariſon are there?*

A. There are three degrees of *compariſon*, the *poſitive*, the *comparative*, and the *ſuperlative*; as *ſoft*, *ſofter*, *ſofteſt*.

1. The *poſitive degree* is uſed to denote or ſignify a thing to be ſimply ſuch; as *ſoft wooll*, a *fair woman*; wherefore there is properly ſpeaking no *degree*, it denoting the thing to be *ſuch*, without having any relation or reſpect to any other thing.

2. The *comparative degree* is uſed to denote a thing to be *more ſuch* than another thing, as *ſofter* or *more ſoft* wooll, a *fairer*, or *more fair* woman. And in this degree the compariſon begins to be made, it having relation to ſome other wooll that is not *ſo ſoft*, or to ſome other woman that is not *ſo fair*.

3.

3. The *ſuperlative degree* is uſed to denote the thing to be *moſt ſuch*; as, the *ſofteſt*, or *moſt ſoft* wooll, the *faireſt*, or *moſt fair* woman.

Q. *How is the* comparative degree *formed or made?*

A. The *comparative degree* is formed or made by putting *er* to the *poſitive:* as, *ſofter*, *fairer*.

Which words are made by putting *er* to the poſitives *ſoft* and *fair*.

But if the *poſitive degree* ends in *e*, then you cut off the firſt *e*, or, which is all one, only add *r*, to make the comparative: as *wiſe*, *wiſer*; for if you were to add *er* to *wiſe*, and not cut off the firſt *e*, it would be *wiſeer*.

Q. *How is the* ſuperlative degree *formed or made?*

A. The *ſuperlative degree* is formed or made by putting *eſt* to the *poſitive:* as, *ſofteſt*, *faireſt*.

Which are made by putting *eſt* to the poſitives *ſoft* and *fair*.

But if the poſitive ends in *e*, then the firſt *e* is cut off, or, which is all one, *ſt* is only added to make the ſuperlative, as *wiſeſt*, &c.

The *comparative degree* is likewiſe expreſſed by adding the adverb *more* to the poſitive; as, *ſoft*, *more ſoft*, or *ſofter:* ſo likewiſe the *ſuperlative degree* is expreſſed by putting the adverb *moſt* to the poſitive; as, *ſoft*, *moſt ſoft*, or *ſofteſt:* ſo that *ſoft* denotes the poſitive degree; *ſofter*, or *more ſoft*, the comparative; *ſofteſt*, or *moſt ſoft*, the ſuperlative.

But *Adjectives*, ſuch chiefly as come from the *Latin*, and that end in *ain*, as *certain*; in *ive*, as *fugitive*; in *cal*, as *angelical*; in *en*, as *golden*; in *ly*, as *fatherly*; in *leſs*, as *friendleſs*; in *ry*, as *neceſſary*; in

Al

Al as *general*	*Ant* as *conſtant*
Able as *commendable*	*Ent* as *excellent*
Ing as *loving*	*Ible* as *viſible*
Iſh as *peeviſh*	*Ed* as *wicked.*
Eſt as *honeſt*	*Id* as *rigid*
Ous as *vertuous*	*Some* as *troubleſome*

Form or make the *comparative degree* by putting the word *more* before them, and the *ſuperlative* by putting the word *moſt* before them.

Except *able* and *handſome*, which are compared according to the rule.

Some adjectives are compared by putting the word *better* to make the comparative, and *beſt* to make the ſuperlative, as *learned*, *better learned*, *beſt learned*; *natured*, *better natured*, *beſt natured.*

Q. *Are all adjectives compared by adding* er, *or* more *to the comparative, and* eſt *and* moſt *to the ſuperlative?*

A. No: there are ſome adjectives which are irregular, that is, are not compared according to the foregoing rules; ſuch are the

Poſitive,	*Comparative,*	*Superlative.*
Good,	better,	beſt (*betteſt*).
Bad, *evil*, or *ill*,	worſe,	worſt *from* (*worſeſt*).
Little,	leſs,	leaſt (*leſſeſt*).

Q. *Can all adjectives be compared?*

A. No: there are ſome adjectives that cannot be compared, or take the words *more*, *very*, or *moſt* before them; becauſe they do not admit of any increaſe in their ſignification: that is, in thoſe adjectives, we cannot ſay, one is ſuch, another *more ſuch*, and a third *moſt ſuch*; as, *all*, *one*, for of *three ones*, we cannot ſay, one is *one*, and another is *more one*, and the other is *moſt one.*

Theſe want the comparative degree; *middle*, *middlemoſt*, *very*, *veryeſt.*

Some

Some adjectives of the comparative and ſuperlative degree are formed from prepoſitions; as from

Fore comes *former*, *foremoſt*, [and *firſt*, as it were, *for'ſt.*] From *up*, *upper*, *upmoſt*, and *uppermoſt*. From *neath*, (obſolete) *neather*, *neathermoſt*. From *hind*, *hinder*, *hindermoſt*. From *late*, *later*, and *latter*, *lateſt* or *la'ſt*. *Moe* (formerly uſed) makes *more*, *moſt*, as it were *mo'r*, *mo'ſt*.

Queſtions relating to the eighth chapter.

Q. *Tell me what Degrees of Compariſon the following words are of*; hard, harder, hardeſt, more hard, moſt hard; fair, fairer, faireſt, more fair, moſt fair, *&c.*

A. *Hard* and *fair* are of the Poſitive Degree.

Q. *How do you know that?*

A. Becauſe they denote or ſignify the thing or perſon to be ſimply ſo, and ſo without comparing them with any other perſon or thing: for if I ſay Mary *is fair*, that does not gainſay, but that Sarah *may be as fair*: ſo if I ſay that *iron is hard*, I may alſo ſay, *ſteel is as hard.*

Q. *But of what Degree of Compariſon are the words*, fairer, more fair; harder, more hard.

A. They are of the *Comparative Degree.*

Q. *How do you know that?*

A. Becauſe when I make a compariſon between Mary and *Anne*, I find that *Mary* is *fair*, but *Anne* is *fairer*, or more *fair*, that is, exceeds *Mary* in beauty.

Q. *Of what Degree of Compariſon are the words* faireſt, moſt fair, hardeſt, moſt hard?

A. Of the *Superlative.*

Q. *How do you know not?*

A. Becauſe when I make a compariſon between Susanna, *Elizabeth*, and *Lucy*, I perceive that *Susanna* is fair, but that *Elizabeth* is fairer, or more

fair than *Suſanna*, and that *Lucy* is the faireſt, or moſt fair, of either *Suſanna* or *Elizabeth:* that is, *Lucy* exceeds them both in the higheſt degree of beauty.

Q. *Is it good* Engliſh *to ſay*, more ſtronger, moſt ſtrongeſt?

A. No: you ought to ſay, *ſtronger*, or elſe *more ſtrong*; *ſtrongeſt*, or elſe *moſt ſtrong*; for *more ſtronger* would ſignify as much as *more more ſtrong*, and *moſt ſtrongeſt*, as much as *moſt moſt ſtrong*.

Q. *Do not* ſubſtantives *form Compariſon?*

A. No: for though a thing may have the word *more* or *leſs* applied to it, as it is of a larger or leſs extent than another thing; yet it cannot be ſaid to be *leſs a ſubſtance* than another thing: For example, a *plant* cannot be more or leſs a *plant*, than another *plant*.

Q. *Give me the* Comparative *and* Superlative Degree *of theſe adjectives following*; ſweet, ripe, high, good, all, big, loud, broad.

A. Sweet, ſweeter, ſweeteſt. Ripe, riper, ripeſt. High, higher, higheſt. Good, better, beſt. All is not compared. *Big, bigger, biggeſt. Loud, louder, loudeſt. Broad, broader, broadeſt.*

CHAP. IX.

Of the PRONOUN.

AS the too frequent repetition of the ſame words is diſagreeable and unpleaſant, ſo the inconvenience could hardly have been avoided, ſince men have occaſion to make frequent mention of the ſame things; if certain words had not been made uſe of to ſupply the place of *Nouns*, and prevent their being too often repeated; which would

are called *Pronouns*, that is, words put for *Nouns*. For as *Nouns* are the marks or ſigns of things, ſo *Pronouns* are of *Nouns*.

Q. *What is a* Pronoun?

A. A *Pronoun* is a word that may be uſed inſtead of any *Noun-ſubſtantive*. As,

Inſtead of my name, I ſay, *I*.
Inſtead of thy name, I ſay, *Thou*.
Inſtead of his name, I ſay, *He*.
Inſtead of her name, I ſay, *She*.

So inſtead of ſaying *the book of* Peter, we ſay, *his book*; in ſpeaking to *Peter*, we ſay, *it is your book*, &c.

Now we are to conſider that all *diſcourſe* may be brought under, or confined to theſe three Heads: That is, we either ſpeak of ourſelves, to another, or of another. And theſe three heads are called by the name of *perſons*.

Q. *How many* perſons *are there?*

A. There are in diſcourſe three *perſons*.

Q. *What do you mean by three* Perſons?

A. Three heads which comprehend or contain all the branches of our diſcourſe or ſpeech.

Q. *What Pronouns are of the* firſt, ſecond, *and* third *perſons?*

1. In ſpeaking of myſelf, I uſe the word *I*; and if more than one ſpeak of themſelves, they uſe the word *we*: which words *I* and *we* are ſaid to be of the firſt *perſon*.

2. When we ſpeak to another, we uſe the word *thou* or *you*; but when we ſpeak to more than one, we uſe the word *ye* or *you*; which words *thou* or *you*, and *ye*, are ſaid to be of the ſecond *perſon*.

3. In ſpeaking of another, if of the *male ſex*, we ſay *he*; if of the *female-ſex*, we ſay *ſhe*: But if we ſpeak of a thing that is neither of the *male* or *female-ſex*, we uſe the word *it*; and if we ſpeak

of more things than one, let them be of the *male* or *female-ſex*, or otherwiſe, we uſe the word *they*: and theſe words *he*, *ſhe*, *it*, and *they*, are ſaid to be of the third *perſon*.

Hence we may obſerve:

1. { *I* is of the firſt *perſon* ſingular. / *We* is of the firſt *perſon* plural.
2. { *Thou* or *you* is of the ſecond *perſon* ſingular. / *You* and *ye* are of the ſecond *perſon* plural.
3. { *He*, *ſhe*, *it*, are of the third *perſon* ſingular. / *They* is of the third *perſon* plural.

And ſo likewiſe all other *Nouns*, when ſpoken of, are of the third *perſon*: of the third *perſon* ſingular, if only one be meant; of the third *perſon* plural, if more than one be meant.

Q. *We uſe* you *when we ſpeak only to one perſon, how can that then be of the plural number?*

A. It is cuſtomary among us, (as likewiſe among the *French* and others) though we ſpeak but to one particular perſon, to uſe the plural number: but then we ſay *you*, and not *ye*; and the verb that is put to it is always of the plural number. For we ſay, *you love*, which is the plural; and not *you loveſt*, which is the ſingular. So likewiſe out of complaiſance, as we uſe *you* for *thou* and *thee*, ſo we frequently ſay *your* for *thy*, and *yours* for *thine*. When we ſpeak in an emphatical manner, or make a diſtinct and particular application to a perſon, we often uſe *thou*; as, *remember O king*, thou *art a man*. Otherwiſe if any one ſpeaks to another, in the ſingular number, as, *thou Thomas*, it is reckoned a ſign of contempt or familiarity.

We likewiſe generally uſe *you* for *ye*. We ſeldom uſe *ye* before the verb, unleſs by way of diſtinction, familiarity, or contempt: as, *ye are the men:* but it is oftener uſed after the verb or preposition:

ſition: as, *I will give ye a taſte of it: and I will go away from you.*

Q. *What do you mean by the* foregoing *and* following ſtate *of the Pronoun?*

A. The *Pronouns* have a twofold *ſtate*, both in the ſingular and plural number. The *firſt ſtate* we ſhall call the *foregoing ſtate*, as, *I*, *we*; the *ſecond ſtate* we ſhall call the *following ſtate*, as *me*, *us*.

The *Pronoun* is uſed in the *foregoing ſtate*, when it is ſet alone; as, *who did it? I.* Or, when it goes before the *Verb*; as, *I love*, not *me love*; *we read*, not *us read*. But it is uſed in the *following ſtate*, when it follows the *verb* or *prepoſition*, as *the man loves me*, not *the man loves I*; *God bleſs us*, not *God bleſs we*. So *Peter gave to me*, not *to I*; *John wrote to us*, not *to we*.

Who is an *Interrogative Pronoun*, (or a *Pronoun* that we commonly uſe in aſking a queſtion) and is the ſame in both numbers: its *following ſtate* is *whom*, which is alſo the ſame in both numbers.

Whom, though it be naturally the *following ſtate*, yet uſe, in our language, as well as in moſt others, places it before the *verb*; as, *he is the man whom I ſaw*, that is, *he is the man I ſaw whom*. But it does for the moſt part follow the *prepoſition*, as, *he was the man to whom I gave it:* I ſay for the moſt part, becauſe when the *prepoſition* is put out of its natural place, *whom* does then go before it; as, *whom did you give that* to? for, *to whom did you give that? whom do you go* with? for, *With whom do you go? whom* is ſometimes left out; as, *he is the perſon I gave it to*, i. e. *to whom I gave it*.

Q. *How are* who, which, *and* what *uſed?*

A. Who is uſed when we ſpeak of perſons, as, *who is that man?* but we do not ſay, *who is that book?*

book? For when we ſpeak of things, we uſe *what*, as, *what book is that?* And though *what* be uſed ſometimes when we ſpeak of perſons, yet then it ſeems to have another ſenſe than what the *Pronoun* has, and is rather a *Noun-adjective*; as, *what man is he?* that is, *what ſort of a Man?*

Who and *whom* are alſo frequently uſed when no queſtion is aſked, and ſignify relation to ſome perſon; as, *Peter is the man whom I ſaw. They are the men who built the church.* See the article under the word *which.*

Q. *Which are the* Pronouns-Poſſeſſive?

A. From the *Pronouns* above-mentioned come ſeveral others, called *Pronouns-Poſſeſſive*, becauſe, they ſignify poſſeſſion: as, from *me*, come *my* and *mine*; from *thee* come *thy* and *thine*; from *us*, *our*, and *ours*; from *you*, *your*, and *yours*, &c. So *my book*, is the book belonging to me, *your book* is the book belonging to you.

Yet theſe *Pronouns-Poſſeſſive* are not always uſed to denote *poſſeſſion:* For ſometimes they are uſed to expreſs the *cauſe or author of a thing*; as, *this is your doing:* that is, *you are the cauſe or occaſion of this. This is my book*, for, *this is a book of my writing*, or, *I am the author of this book.*

Q. *Is there any difference between* my *and* mine, thy *and* thine, *&c.?*

A. The Pronouns *my*, *thy*, *her*, *our*, *your*, *their*, are to be uſed when they are joined to ſubſtantives; as, *this is my houſe! this is my book.* But *mine*, *thine*, *hers*, *yours*, *theirs*, are to be uſed when the ſubſtantive is left out or underſtood, as, *this houſe is mine*; *this book is mine*; that is, *this houſe is my houſe*, &c. Likewiſe if *own* does not follow: as, *it is your own*, not *yours own*; ſo, *our own*, not *ours own.* Yet *mine* and *thine* are ſometimes uſed when the ſubſtantive is expreſſed,

if

if the ſubſtantive begins with a vowel, but not elſe; as, *my arm*, or *mine arm*; *thy own*, or *thine own*.

A Table of all the *Pronouns*.

			The foregoing ſtate	The following ſtate	*Their Poſſeſſives to be uſed.* With a Subſtantive	Without a Subſtantive
I. Perſ.	Sing.		*I*	*Me*	*My*	*Mine*
	Plur.		*We*	*Us*	*Our*	*Ours*
II. Perſ.	Sing.		*thou or you*	*Thee*	*Thy*	*Thine*
	Plur.		*Ye* or *You*	*You*	*Your*	*Yours*
III. Per.	Sing.	Male	*He*	*Him*	*His*	*His*
		Female	*She*	*Her*	*Her*	*Hers*
		Neuter	*It*	*It*	*Its*	*Its*
	Plur.		*They*	*Them*	*Their*	*Their*
The Interrogative	of Perſons		*Who*	*Whom*	*Whoſe*	*Whoſe*
	of Things		*What*		*Whereof*	

Q. *Which* Pronouns *are ſubſtantive, and which are adjectives?*

A. The *Pronouns* are divided into ſubſtantives and adjectives; the *Pronouns* ſubſtantive are, *I*, *thou* or *you*, *we*, *ye* or *you*, *himſelf* and *themſelves*: the adjectives are, *he*, *ſhe*, *they*, *it*, *my*, *mine*, *thy*, *thine*, *our*, *ours*, *your*, *yours*, *her*, *their*, *theirs*, *who*, *what*.

The following words, *this*, *that*, *the ſame*, are not *Pronouns*, but *Adjectives*.

For they are not put to ſupply the place of the noun ſubſtantive; but are joined to ſubſtantives, juſt as other adjectives are; as *this man*, *that man*, *which man*, *the ſame man*. And if at any time we meet them without their ſubſtantives, which is not often, yet the ſubſtantives are underſtood.

This makes in the plural number *theſe*, and *that* makes *thoſe*.

1. *That* is often uſed inſtead of *who*, *whom*, or *which*; as, *I ſaw a man that* [who] *had been on the ſame ſide that* [which] *I had been on*. *He is the man that* [whom] *we ſaw*.

2. *This* and *that* are called Demonſtratives, becauſe they ſhow what particular perſon or thing you mean: and they frequently have *very* put after them, for the fuller and more clear demonſtration of what you mean.

This and *that* are ſaid both of perſons and things; as, *this* or *that man*, *this* or *that book*.

Which is an Adjective, and is the ſame in both numbers; it is uſed when we ſpeak of things, as *who* and *whom* are when we ſpeak of perſons.

Which is called an Interrogative when it is uſed in aſking a queſtion; as, *which is the place?* and it is alſo called a Relative, when it has relation to ſome ſubſtantive expreſſed or underſtood; as, *which thing will never do*. *Here is the ring which* [ring] *you loſt*.

Own which is uſed ſometimes after the pronouns poſſeſſive in an emphatical or expreſſive manner, is alſo an Adjective; as, *my own houſe*, *your own lands*, Alexander's *own ſword*.

The word *ſelf* makes in the plural *ſelves*, and has always a pronoun adjective before it; as, *my ſelf*, *thy ſelf*, *our ſelves*, *your ſelves*.

But we commonly ſay *himſelf*, for *his ſelf*, *itſelf*, for *its ſelf*, and *themſelves*, for *their ſelves*; except

own

own be added; for then we ſay, *his own ſelf, its own ſelf, their own ſelves.*

CHAP. X.

Of the Verbs, *with notes concerning* Tenſes *or* Times, Perſons, *and* Moods.

Q. *WHAT is* a Verb?

A. A *Verb* is a word that betokeneth *being, doing, or ſuffering.*

1. *Being* is here to be taken not only in its common ſenſe of exiſtence, but alſo in its largeſt ſenſe, as it denotes the *being* in ſome poſture or ſituation, or circumſtance, or ſome way or other affected; as, *to ſtand, to ſit, to hang, to lie, to abide, to be cold, to be hot, to be wet.*

2. *Doing*, denotes all manner of action; as, *to fight, to write, to play, to dance*, &c.

3. *Suffering* denotes the impreſſions that perſons or things receive: we are to conſider, that as perſons or things act or do, ſo they are often acted upon, or become the ſubject of action themſelves; as *Charles beats*, here beats denotes the action of *Charles*; *Charles is beaten*, here *is beaten* denotes the impreſſion or ſuffering that *Charles* receives; for *Charles* is the ſubject on which the action of *beating* is exerciſed.

Q. *What words are* Verbs?

A. All thoſe words that denote or ſignify *being, doing*, or *ſuffering*, are called *Verbs.*

Thoſe *Verbs* that ſignify merely *being* may be called *Eſſential Verbs*; thoſe that ſignify *doing* are called *Verbs Active*; thoſe that ſignify *ſuffering* are

called *Verbs Paſſive.* But we have, ſtrictly ſpeaking, no *Verbs Paſſive.*

NOTE I. *Of* Tenſe *or* Time.

Q. *What is* Tenſe?

A. Tenſe is the *Time* of the *Verb.*

Q. *What is the* Time *of a* Verb?

A. The *Tenſe* or *Time* of a *Verb* relates to a thing *a doing*, *done*, or *not done.*

Q. *How many* Tenſes *are there?*

A. As for *Tenſes* or *Times*, the natural or proper number is three, becauſe all *Time* is either *paſt*, *preſent*, or *to come:* that is,

I. The *Preſent Time*, that *now is.*

II. The *Preter Time*, that *is paſt.*

III. The *Future Time*, that is yet *to come.*

If we conſider whether an action be perfect, or imperfect, we may make ſix *Tenſes* or *Times*; that is, three times of the imperfect action, and three times of the perfect action. As,

I. The *Preſent* Time of the imperfect action; as, *I ſup*, *I do ſup*, or *I am at ſupper* now, but have not yet done.

II. The *Preter* Time of the imperfect action; as, *I was at ſupper* then, but had not yet done it.

III. The *Future* Time of the imperfect action; as, *I ſhall ſup*, or *ſhall be* yet *at ſupper*; but not that I ſhall have then done it.

IV. The *Preſent* Time of the perfect action; as, *I have ſupped*, and it is now done.

V. The *Preter* Time of the perfect action; as, *I had then ſupped*, and it was then done.

VI. The *Future* Time of the perfect action; as, *I ſhall have ſupped*, and ſhall have done it.

Q. *How many* Tenſes *are there in* Engliſh?

A. There are in *Engliſh* two *Tenſes* or *Times*, the *Preſent Time*, and the *Preter Time.*

Q. *How do you know them?*

A. The *Preſent Tenſe* or *Time* is the *Verb* itſelf, as, *burn.*

A. The *Preter Tenſe* or *Time* is commonly made by adding *ed* to the *Preſent Time* as *burned.*

But if the *Preſent Tenſe* ends in *e*, as *love*, then the *Preter Tenſe* is made by only adding *d* to the *Preſent*; as *loved.* The frequent contraction of this *Tenſe* is very blameable: as, *lov'd for loved*, *drown'd* for *drowned*; unleſs in poetry, when the verſe requires it.

Q. *But if we have but two* Tenſes, *how do we expreſs the other* Times *of the Verb?*

A. We do it by the help of certain other words called *helping* Verbs.

In ſome words whoſe *Preſent Tenſe* ends in *d* or *t*, the *Preter Tenſe* is the ſame with the *Preſent Tenſe*; as *read*, *read*; and then the ſenſe of the place, and the *helping Verbs* muſt diſtinguiſh them. It is very probable they are contractions of *ed*, and ſo ſhould be writ with a double *dd* or *tt*; as *I have readd*, *ſheadd*, or *ſhedd*, *ſhreadd*, *ſpreadd*, *caſtt*, *hiſtt*, *knitt*, *hurtt*, *putt*, *ſhutt*, *ſett*, *ſlitt*, *ſplitt*, *thruſtt*, *wett*, *ſweatt.*

Q. *Does the* Preter Tenſe *always end in* ed?

A. Not always; for ſometimes it ends in *t*, or *en.* For there are a great many irregularities in the *Preter Tenſe*, that is, there are a great many words of this *Tenſe* which do not end in *ed.*

NOTE II. *Of the* Perſons *of the* Verb.

When we ſpoke of the pronouns, there was mention made of the *Perſons*, which are three in both numbers; *I*, *thou* or *you*, *he* or *ſhe*, for the ſingular; *we*, *ye* or *you*, and *they*, for the plural.

The diſtinction of perſons and numbers in the *Engliſh* verbs, is chiefly ſignified by theſe pronouns being put before them; as, *I burn*, *they burn*; or

in the third perſon by any other ſubſtantive; as, *the fire burns, the boys play.*

In *Engliſh* there is no change at all made of the Verbs; except in

The ſecond perſon ſingular of the preſent tenſe, and in the ſecond perſon ſingular of the preter tenſe, which perſons are diſtinguiſhed by the addition of *eſt*; as, *thou burneſt, thou readeſt, thou burned'ſt, thou loved'ſt.* So likewiſe

In the third perſon of the preſent tenſe, an alteration is made by adding the ending *eth*, or *s*, (or *es* if the pronunciation requires it;) as, *he burneth* or *burns, he readeth* or *reads.* In all the other perſons the word is the ſame; as, *I burn, we burn, ye burn, they burn.* So, *I burned, he burned, we burned, ye burned, they burned*, &c.

If the preſent tenſe ends in *e*, then *ſt* is added inſtead of *eſt*, in the ſecond perſon, and *th* inſtead of *eth* in the third perſon; as, *I love, thou loveſt, he loveth.*

Some obſervations relating to the ſecond and third perſons of Verbs.

In the ſecond perſon of the Helping Verbs *will* and *ſhall*, we ſay *wil't, ſhal't*, by a figure called a *Syncope*, for *will'ſt, ſhall'ſt*: likewiſe *haſt* in the ſecond perſon for *ha'ſt*, that is, *hav'ſt* or *haveſt*; ſo in the third perſon, *hath*, that is, *ha'th*, for *hav'th* or *haveth*; alſo *had* for *hav'd.*

Q. *Do all perſons take* eth *in the third perſon ſingular?*

A. The helping verbs *will, ſhall, may, can*, never take the ending *eth* in the third perſon; for we do not ſay, *he willeth fight, he canneth fight*, &c. but *he will fight, he can fight*, &c.

Q. *How do the perſons plural of verbs end?*

A. The perſons plural keep the termination of the firſt perſon ſingular.

Theſe perſonal terminations or endings, *eſt* and *eth*, are omitted when the verb is uſed in an imperative or commanding ſenſe; as, *fight thou*, not *fighteſt thou*; *let the ſoldier fight*, not *let the ſoldier fighteth*, or *fights*. Sometimes alſo they are left out after the conjunctions, *if*, *that*, *though*, *although*, *whether*; as, *if the ſenſe require it*, for *if the ſenſe requireth*, or *requires it*: *he will dare, though he die for it*, that is, *though he dies for it*. So, *if I were*, for *was*: theſe endings of the perſon of the verb are alſo ſometimes left out after ſome other conjunctions and adverbs, eſpecially when the verb is uſed in a commanding or depending ſentence.

In the endings *eſt*, *eth*, *ed*, and *en*, the vowel *e* is oftentimes left out, unleſs the pronunciation forbids it; and its abſence is, when it is neceſſary, denoted by an ['] apoſtrophe; as, *do'ſt* for *doeſt*, *do'th doth* for *doeth*, *did'ſt didſt* for *dideſt*, *plac'd* for *placed*, *burn'd burnt* for *burned*, *know'n known* for *knowen*.

The verb is alſo often uſed without expreſſing either the perſon or thing that is, does, or ſuffers, or the number; and then the prepoſition *to* is ſet before it; as, *to burn*, *to love*.

When the verb is thus uſed, it is called a verb infinite or infinitive, that is, not bounded; becauſe its ſignification is not determined to any perſon or number. This is uſed like the infinitive mood in *Latin*, and is placed after verbs and adjectives; as, *I love to fight*, *it is good to labour*: it is alſo uſed as a ſubſtantive; as, *to pray is a good action*, that is, *to pray* or *prayer is a good action*. But the prepoſition *to* is ſometimes omitted or left out, eſpecially after the helping verbs *do*, *will*, *ſhall*, *may*, *can*, and their preter tenſes, *did*, *would*, *ſhould*, *might*, *could*; alſo after, *muſt*, *let*, *bid*,

bid, *dare*, *help*, and *make*; as, *I do read*, *I will teach*.

NOTE III. *Of the* Moods.

Q. *What is* Mood?

A. As caſes are the different endings of the noun, which are uſed to denote the reſpect or reference that things have to one another; ſo moods are the different endings of the verb, that are made uſe of to expreſs the manners or forms of its ſignifying the *being*, *doing*, or *ſuffering* of a thing. The *being*, *doing*, or *ſuffering* of a thing, may be conſidered not only ſimply by itſelf, but alſo as to the poſſibility of a thing, that is, whether it can be done or not; as to the liberty of the ſpeaker, that is, whether there be no hindrance to prevent his doing of a thing; as to the *inclination of the will*, that is, whether the ſpeaker has any mind or intention to the doing of it; or to the neceſſity of the action to be done, that is, whether there be any obligation of any kind upon a perſon to do a thing.

They commonly reckon in *Latin* four Moods, the Indicative, the Imperative, the Subjunctive, and the Infinitive.

1. The Indicative declares, demands, or doubts; as, *I love*, *do I love?*

2. The Imperative commands, entreats, exhorts, or permits; as, *let me love.*

3. The Subjunctive depends upon ſome other verb in the ſame ſentence, with ſome conjunction between; as, *he is mad*, *if he were there.*

4. The Infinitive is uſed in a large undetermined ſenſe; as, *to love.*

Q. *Has the* Engliſh *tongue any Moods?*

A. There are no Moods, becauſe the verb has no diverſity of endings, to expreſs its manners of ſignifying.

Q.

Q. *How do you then expreſs the different manners of verbs, whether a thing may or can be done,* &c.?

A. We do all that by the aid of auxiliary or helping verbs, which in the *Latin*, and ſome other languages, is done by the diverſity of terminations or endings.

For the poſſibility of the thing is expreſſed by *can* or *could*; the liberty of the ſpeaker to do a thing by, *may* or *might*; the inclination of the will is expreſſed by *will* or *would*; and the neceſſity of a thing to be done, by *muſt* or *ought*, *ſhall* or *ſhould*.

Queſtions relating to the tenth chapter.

Q. *What do you mean by an* Eſſential Verb?

A. A *Verb* that ſignifies *being*.

Q. *What do you mean by a* Verb Active?

A. A *Verb* that ſignifies *doing*; as, *to love, to eat, to read, to make.*

Q. *What do you mean by a* Verb Paſſive?

A. A *Verb* that ſignifies *ſuffering*.

Q. *Have we any* Paſſive Verbs?

A. No: for we have no one word that denotes *ſuffering*, but are obliged to make uſe of two or three words to ſupply that want.

Q. *How do we diſtinguiſh the* Perſons *of the* Verbs?

A. We diſtinguiſh the ſecond perſon ſingular of the preſent and preter tenſe by the ending *eſt*; as, *thou loveſt, thou burneſt:* and the third perſon ſingular of the preſent tenſe by the ending *eth* or *s*; as, *he loveth* or *loves*. But the diſtinction of the perſons and number of verbs, is chiefly performed by the pronouns, *I, we,* &c. being put before them, or in the third perſon by any ſubſtantive; as, *the fire burns, boys play.*

Q. *What do you mean by the* Preſent Tenſe?

A.

A. The *time* that now is.

Q. *What do you mean by the* preter tenſe?

A. The *time* that is paſt.

Q. *What do you mean by the* future tenſe?

A. The *time that is yet to come.*

Q. *Whence comes the word* Verb?

A. From *verbum* a *word*, it being ſo called by way of eminence; for it is the chief word in a ſentence, and there is no ſentence, wherein it is not either expreſſed or underſtood.

CHAP. XI.

Of a PARTICIPLE.

BEfore we come to give you an account of the helping *verbs*, it is neceſſary that we ſay ſomething of that part of ſpeech which is called a *Participle*, becauſe it is frequently joined to thoſe *verbs*.

Q. *What is a* Participle?

A. A *Participle* is a part of ſpeech derived of a *verb*, and betokens *being*, *doing*, or *ſuffering*, as a *verb* does; but it is otherwiſe like a *noun adjective*.

I. *Derived of a* verb.] It always comes from ſome *verb*; as from *to love*, come the *participles loving* and *loved*, from *to burn*, come *burned* and *burning*.

II. *Signifies* being, doing, *or* ſuffering.] 1. It ſignifies *being*, *I have been a child*, *I was ſitting*.

2. It ſignifies *doing*; as, *I am reading the book*, *I was ſweeping the houſe*, *I have burned the wood*.

3. It ſignifies *ſuffering*; as, *I was burned*, *I was whipped*, *I was abuſed*, &c.

Q.

Q. *Are the* Participles *ever uſed as* adjectives?
A. Yes.

III. *But is otherwiſe like a* noun-adjective.] That is, it is often joined to a *ſubſtantive* juſt like an *adjective*; as, *a loving child*, *a dancing dog*, *a ſhaved head*, *a ruined man*; yet in theſe examples you ſee how they ſignify *doing* or *ſuffering*, as the *verb* does: they ſignify *doing*; as, *a loving child*, i. e. *a child that loves*; *a dancing dog*, i. e. *a dog that dances*: they ſignify *ſuffering*; as, *a ſhaved head*, i. e. *a head that is ſhaved*; *a ruined man*, i. e. *a man that is ruined.*

Q. *How many* Participles *are there?*
A. There are two *Participles*, the *Active Participle*, which ends in *ing* as *loving*, and the *Paſſive Participle*, which ends in *ed* as *loved.*

The *Participle* which ends in *ing*, is called the *Active Participle*, becauſe it has an *active ſenſe*, or ſignifies *doing*; as, *I am cutting a ſtick.* The *Participle* which ends in *ed*, is called the *Paſſive Participle*, becauſe we, having in *Engliſh* no *paſſive voice*, that is, no diſtinct ending to diſtinguiſh a *verb* that ſignifies *doing*, from a *verb* that ſignifies *ſuffering*, make up this want by the help of the *verb am*, and this *participle*; as, *I am loved*, *I am burned.*

N. B. For this *Participle* cannot be properly called a *Paſſive Participle* from its ſignification alone, it being alſo often uſed in an *active ſenſe*; as, *I have loved the man*, *I had burned the papers.*

The *Active Participle* is made by adding *ing* to the *verb*; as, *burn*, *burning*, *fight*, *fighting*; but if the *verb* ends in *e*, as *love*, then the *e* is left out in the *Participle*, as, *loving.*

Q. *Does the* Active Participle *always end in* ing?

A.

A. Yes.

Q. *Why is the* Participle *in* ing *called* the Active Participle?

A. Becauſe it ſignifies *action* or *doing.*

This *Participle* is often uſed as a ſubſtantive; as, *in the beginning, a good underſtanding, an excellent writing.*

This *Participle* is uſed in a peculiar manner with the verb *to be*, eſpecially in anſwer to a queſtion; as, Q. *What was you doing?* *A.* I was writing. Q. *Have you been writing?* *A.* I have been writing, *&c.* And in this caſe *a* is often ſet before the *Participle*; as, *he is a-going, it is a-doing, he was a-dying*, &c. And particularly after the verbs of motion, *to go, to come*; as, *he goes a-hunting, ſhe came here a-crying: Why come you hither a-ſcolding?*

Q. *What is the meaning of* a *in* he goes a-hunting, he is a-dying?

A. The *a* is undoubtedly the remains of the Prepoſition *on* rapidly pronounced. *John* xxi. 3. in *Saxon* the words of *Peter* are, *Ic wille gan on fixoth*, I will go a-fiſhing. And there is, *And going on hunting*, in *Stow's Summary*, p. 10.

The *Paſſive Participle* is made by adding *ed* to the *verb*; as, *burn, burned, kill, killed:* But if the *verb* ends in *e*, as *love*, then it is made by adding *d*, as *love, loved.*

Q. *Why is the* Participle *in* ed *called the* Paſſive Participle?

A. Becauſe *that*, with the verb *to be*, makes up the whole *Paſſive Voice.*

Q. *Doth the* Paſſive Participle *always end in* ed?

A. The *Preter Tenſe* and the *Paſſive Participle* are regularly the ſame, both ending in *ed*, as *burned.* But are often ſubject to contractions and other irregularities, which are ſometimes the ſame in both; as,

as, *teach, taught, taught, bring, brought, brought:* And ſometimes different; as, *ſee, ſaw, ſeen; give, gave, given.*

This *Participle* being uſed with the verb *to be*, has the ſame ſenſe with words which end in *able* or *ible*; ſuch are *admirable, viſible*, and it relates to the *future time*; as, *it is to be admired*, that is, it is *admirable*; *it is to be ſeen*, that is, it is *viſible*, &c.

Q. *Are not the* Participles *really mere Adjectives?*

A. We have already obſerved, that the *Participles* often become adjectives; but we cannot therefore by any means grant, that they are therefore always mere adjectives, as ſome do affirm, they being often uſed in ſuch a ſenſe where no adjective can have place: for in theſe examples, *I am writing a book, he is mending a pen, we have burned the coals, ye have praiſed the horſe*, I cannot ſee how any of theſe participles are uſed as adjectives.

Queſtions relating to the eleventh chapter.

Q. *Are the Participles ever uſed as adjectives?*

A. Yes.

Q. *When are they ſo uſed?*

A. 1. When they have no reſpect to time; as, *a learned book.*

2. When they are joined to ſubſtantives; as, an *underſtanding man, a writing deſk, a carved head.*

3. If they may be compared, as, *learned, more learned, moſt learned.*

4. If they are compounded with a prepoſition, that the verb they come from cannot be compounded with; as, *unbecoming, unheard, unſeen*; for we do not ſay, *to unbecome, to unhear*, &c.

CHAP.

CHAP. XII.

Of the Helping Verbs which are defective.

WE have already obſerved, that the verbs in *Engliſh* do not change their endings as in the *Latin*, to denote the times of *being*, *doing* or *ſuffering*, and the moods or manners of their ſignifying: for in our tongue all theſe matters are performed by the aſſiſtance of certain words which we call Auxiliary or Helping *Verbs*: of which we ſhall now treat, beginning with thoſe that are defective.

Q. *What do you mean by a Helping* Verb?

A. A *Verb* that is put to another *Verb* to denote or ſignify the *time*, or the *mood* or manner of a verb.

Q. *Which Verbs are thoſe?*

A. Do, *will*, *ſhall*, *may*, *can*, with their preterite tenſes, *did*, *would*, *ſhould*, *might could*, as alſo *muſt*, which are ſet before any other *verbs*, the prepoſition *to* being left out; except after *ought*.

So likewiſe theſe verbs, *bid*, *dare*, *let*, *make* being ſet before an infinitive verb, the prepoſition *to*, is left out.

Q. *What do you mean by a* Defective Verb?

A. We call the *Helping Verbs* Defective ones becauſe they are not uſed but in their own tenſe (that is, the preſent tenſe) and the preter tenſe; beſides they have no participles, neither do they admit any *Helping Verbs* to be put before them.

But theſe two, *do* and *will*, becauſe they are ſometimes uſed as abſolute verbs, are therefore formed throughout all tenſes, that is, they have

articiples, [*doing*, *d'on*, *willing*, *willed*,] and do lſo admit of the Auxiliary or Helping Verbs be-ore them, to expreſs the times, *&c.* that is, when hey are uſed as verbs abſolute, but not when they re Helping Verbs.

Q. *When a* Helping Verb *is joined to another erb, does it change its ending to make the ſecond nd third perſon ſingular?*

A. When the *Helping Verb* is put before another erb, it changes its own ending, but the verb hat aſſiſts is always the ſame; for example,

I do burn, thou doſt burn, he doth burn, &c.

Here you ſee the Helping Verb *do*, changes its nding, but in *burn* there is no change of ending t all.

Do and *Did.*

Do does emphatically denote the preſent time, nd *did* the preter time: as, *I burn*, *I burned*, or n a more emphatical or expreſſive manner, *I do urn*, *I did burn*. They are thus formed:

I do, thou doſt or *you do, he doth* or *does.* Plural. *We do, ye do* or *you do, they do.*

I did, thou didſt or *you did, he did.* Plural. *We id, ye did* or *you did, they did.*

Shall and *Will.*

Shall and *Will* denote the future time, or the ime yet to come; as, *It ſhall burn, it will burn.* They are thus formed:

I ſhall, thou ſhalt or *you ſhall, he ſhall.* Plural. *We ſhall, ye ſhall* or *you ſhall, they ſhall.*

I will, thou wilt or *you will, he will.* Plural. *We will, ye will* or *you will, they will.*

Q. *Is there any difference between* ſhall *and* will?

A.

A. Shall in the firſt perſons, as, *I ſhall, we ſhall,* ſimply expreſſes the future action or event: but in the ſecond and third perſons; as, *he ſhall, they ſhall,* it promiſes, commands or threatens.

A. Will in the firſt perſons, as, *I will, we will,* promiſes or threatens: but in the ſecond and third perſons; as, *thou wilt* or *you will, ye will* or *you will, he will, they will,* it barely foretells.

Thus when I ſay, *I ſhall go,* or *I will go,* I declare my willingneſs or reſolution to go: but if I ſay, *you ſhall go,* there is a plain command or injunction. So in *I ſhall burn, thou wilt* (or *you will,*) *he will, we ſhall, ye will, they will burn*; here I barely foretell: But in *I will, thou ſhalt* (or *you ſhall,*) *he ſhall, we will, ye ſhall, they ſhall burn*; I promiſe that it ſhall be, or I will ſee that it ſhall be done.

Should and *Would.*

Shall makes *ſhould,* and it is thus formed;

I ſhould, thou ſhouldſt or *you ſhould, he ſhould.* Plural. *We ſhould, ye ſhould* or *you ſhould, they ſhould.*

N. B. Shouldſt is uſed for *ſhouldeſt,* as *wouldſt* for *wouldeſt.*

Should tells what was, or had been to come.

Will makes in the preter tenſe *would,* and it is thus formed;

I would, thou wouldſt or *you would, he would.* Plural. *We would, ye would* or *you would, they would.*

Should tells what was, or had been to come.

Q. *Is there any difference between* ſhould *and* would?

A. There is this difference between *would* and *ſhould,* that *would* intimates the *will* or *intention* of the doer, but *ſhould* the bare *futurity,* or that the thing will be; as, *I would burn,* that is, I am willing to burn; *I ſhould burn,* i. e. I ought to burn.

May

May and *Can.*

May, and its preter time *might*, denote or intimate the power of doing a thing. They are thus formed;

I may, *thou mayſt* or *you may*, *he may*. Plural. *We may*, *ye may* or *you may*, *they may*.

I might, *thou might'ſt* or *you might*, *he might*. Plural. *We might*, *ye might* or *you might*, *they might*.

Can, and its preter time *could*, intimate the power of doing a thing, and are thus formed;

I can, *thou canſt* or *you can*, *he can*. Plural. *We can*, *ye can* or *you can*, *they can*.

I could, *thou could* or *you could*, *he could*. Plural. *We could*, *ye could* or *you could*, *they could*.

Q. *Is there any difference between* may *and* can?

A. There is this difference between *may* and *can*, *may* and *might*, are ſpoken of the right, lawfulneſs, or at leaſt, the poſſibility of the thing: but *can* and *could*, of the power and ſtrength of the doer. As, *I might burn*, i. e. it was poſſible or lawful for me to burn; *I can burn*, that is, *I am able to burn: I could burn*, i. e. *I was able to burn.*

N.B. Mayſt for *mayeſt*, *mightſt* for *mighteſt*, *canſt* for *caneſt*.

Muſt and *ought* imply neceſſity, or denote that the thing is to be done; as, *I muſt burn*, *I ought to read.*

I muſt, *thou muſt* or *you muſt*, *he muſt*. Plural. *We muſt*, *ye muſt* or *you muſt*, *they muſt*.

I ought, *thou oughteſt* or *you ought*, *he ought*. Plural. *We ought*, *ye ought* or *you ought*, *they ought*.

Muſt comes from the *Saxon*, *moſt*, a word of the ſame ſignification.

Can, *may*, *will*, and *muſt*, are uſed with relation both to the preſent and future time. *Shall* is uſed only in the future, and *ought* in the preſent time. But *could*, the preter time of *can*, *might*, the

the preter time *may*, and *would*, the preter of *will*, have relation both to the time paſt and to come: but *ſhould* from *ſhall*, relates only to the future time.

But if *have* follows *muſt*, *ought*, and *ſhould*, then they relate to the time paſt; as, *I ought to have done it*, *I muſt or ſhould have gone thither*.

Q. *Give me the* preter time *of the defective Helping Verbs?*

A. Do in the preter tenſe makes *did*, *may* makes *might*, *can* makes *could*, *will* makes *would*, *ſhall* makes *ſhould*. But *muſt* and *ought* have no preter tenſe.

CHAP. XIII.

Of the Perfect Helping Verbs, Have *and* Am *or* Be.

THE verbs mentioned in the foregoing chapter are called Defective, becauſe they take no helping verbs before them, on any occaſion; neither are they uſed beyond the preter tenſe or time: Now, for the contrary reaſon, theſe following verbs are ſaid to be perfect and entire; *i. e. Have* and *Am* or *Be*.

Q. *Why are theſe verbs called* Perfect Helping *Verbs?*

A. Becauſe they are formed like other verbs.

Have.

Have is a verb of very great uſe among us, and in all other modern languages; for it is uſed to denote divers times or tenſes of verbs, both in an active and paſſive ſignification; and becauſe it aſſiſts, or helps to denote the times of verbs, it is called

a helping verb. But when it is not joined with another verb then it denotes poſſeſſion, and has a noun always following it; as, *I have a book, I had a horſe.* It is thus formed;

Preſent Tenſe.

I have, thou haſt or *you have, he hath* or *has.* Plural. *We have, ye have* or *you have, they have.*

Preter Tenſe.

I had, thou hadſt or *you had, he had.* Plural. *We had, ye had* or *you had, they had.*

The active participle is *having*; the paſſive participle is *had* for *haved.*

Have denotes the time of the action to be juſt paſt when we ſpoke; as, *I have dined. Had* denotes the action to have been finiſhed at that time, when we were diſcourſing of the matter; as, *I had dined,* that is, *when Peter came to my houſe.*

But *had* does likewiſe intimate the time paſt of an action not done, but intended to be done; *I had go'n thither, but* Peter *prevented me; I had dined with you, but the rain hindered me.*

But when *ſhall* or *will* is added to *have,* it ſignifies the time that will be paſt; as, *I ſhall have burned, he will have burned.*

Am *or* Be.

To ſupply the want of verbs paſſive in our language, we, as well as the other modern languages, make uſe of the helping verb *am* or *be.*

Am or *be* being joined to the paſſive participle, makes up the paſſive voice; as, *I am loved:* but when it is uſed by itſelf, it ſignifies *being.*

Am or *be* is alſo ſometimes uſed with the active participle to expreſs action or doing: As, *I am writing,* for *I write; I was writing, I have been writing, I had been writing.*

This verb is very irregular, as it often happens that thoſe things which are moſt vulgar or com-

mon are moſt irregular: and it has a double or twofold formation.

Preſent Time.

I am, thou art or *you are, he is.* Plural. *We are, ye are* or *you are, they are.* Or.

I be, thou be'ſt, he be. Plural. *We be, ye be, they be.*

The Preter Tenſe.

I was, thou waſt or *you were, he was.* Plural. *We were, ye were* or *you were, they were.* Or,

I were, thou wert, he were. Plural. *We were, ye were, they were.*

When it is uſed infinitively, it makes *to be*; the active participle is *being*; the paſſive participle is *been*; for which ſome corruptly write *bin.*

Q. *When are* be *and* were *to be uſed inſtead of* am?

A. The ſecond formation or ending of the preſent Tenſe, that is, *be, be'ſt, be,* &c. and the ſecond formation of the Preter Tenſe, that is, *were, wert, were,* &c. is for the moſt part uſed after the conjunctions *if, that, although, whether*; as, *if I be then alive: I do not know whether it were he or no. Be* is alſo uſed after the Verb *let*; as, *let him be,* &c.

N. B. But ſome are for making this ſecond formation a Subjunctive Mood.

Do, did, ſhall, ſhould, will, would, can, could, may, might, are always ſet before the Verb in the Preſent Time; as, *I do burn,* &c. But *have, had, am, be, was, been,* are ſet before the active and paſſive participle; as, *I have loved, I am loving.*

Theſe helping Verbs are likewiſe often joined together; as, *I might have died*; but then one of them expreſſes the manner, the other the time of the

he Verbs ſignifying; except in *be* or *been*, which is uſed to denote *being* or *ſuffering*, i. e. *to be done.*

CHAP. XIV.

Of the Irregular VERBS.

WE ſhall now give you an account of the Irregular Verbs of our tongue: where re two things to be taken notice of.

Q. *Wherein does the* Irregularity *of the* Engliſh *Verbs conſiſt?*

A. 1. The *Irregularity* relates only to the formaon of the preter tenſe, and the paſſive participle. For in our Irregular Verbs, we have nothing ſe irregular.

2. This irregularity does not relate to foreign ords, but only to the native words of our ngue.

By foreign words, I mean thoſe that we have rrowed from the *Latin*, *French*, *Italian*, *Spaniſh*, *Welch*, of which there are a great number: but call thoſe native words, which take their origil from the old *Teutonick* or *Saxon* language; all hich are words of one ſyllable, or derived from rbs of one ſyllable.

The firſt irregularity, and that which is the moſt neral, took its riſe from our quickneſs of pronciation, by changing the conſonant *d* into *t*, he vowel *e* in the regular ending *ed*, being cut) that the pronunciation might be made more y and free. And it ſeems indeed to be rather a ntraction than an irregularity.

For *c*, *ch*, *ſh*, *f*, *k*, *p*, *x*, and the conſonants *th*, pronounced hard, and ſometimes *l*, *m*, *n*, *r*, hen a ſhort vowel goes before) more eaſily

take *t* after them than *d*. As *plac't* for *plac'd* or *placed*, *ſnatch't* for *ſnatch'd* or *ſnatched*, *fiſh't* for *fiſh'd* or *fiſhed*, *ſtuff't* for *ſtuff'd* or *ſtuffed*, *clap't* for *clap'd* or *clapped*, *mix't* for *mix'd* or *mixed*, *wak't* for *wak'd* or *waked*, *dwel't* for *dwell'd* or *dwelled*, *ſmel't* for *ſmell'd* or *ſmelled*, from the verbs, *to place*, *to ſnatch*, &c.

But ſometimes when a long vowel goes before, it is either ſhortened, or changed into a ſhort one, for the ſake of quicker pronunciation; as, *kept*, *ſlept*, *wept*, *crept*, *ſwept*, *lept*, from the verbs *to keep*, *to ſleep*, *to weep*, *to creep*, *to ſweep*, *to leap*.

But *d* remains after the conſonants, *b*, *g*, *v*, *w*, *z*, and *ſ*, *th*, when they are ſoftly pronounced; and *d* likewiſe remains after *l*, *m*, *n*, *r*, when a long vowel goes before; for they more eaſily unite and join together with *d* than with *t*, by reaſon of the like direction of the breath to the noſtrils. So, *liv'd*, *ſmil'd*, *raz'd*, *beliv'd*, from *live*, *ſmile*, *raze*, *believe*.

Except when the long vowel is ſhortened before *l*, *m*, *n*, *r*; or when *b* and *v*, are changed into *p* or *f*, and the ſofter ſound of the letters *ſ*, *th* paſſes into their harder ſound: As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*, &c.

But in ſome words whoſe preſent tenſe ends in *d* or *t*, the preter tenſe is the ſame as the preſent tenſe; as in the preſent *read*, preter *read*; in the preſent *caſt*, ſo in the preter *caſt*: but it is very probable they are contractions of *ed*, and ſhould be writ with a double *dd* or *tt*.

Verbs ending in *y*, either take a *d* with an apoſtrophe; as *marry*, *marry'd*, or elſe change into *ied*; as *married*, *tarried*, *carried*, &c.

There is another common irregularity, but which relates only to the *Paſſive Participle*;

the *Paſſive Participle* was formerly often formed in *en*, in imitation of the *Saxons:* and we have a great many of this ſort, eſpecially when the *Preter Time* ſuffers any remarkable irregularity. But this ending may be reckoned as another formation of the *Participle*; as *been*, *given*, *taken*, *ſlay'n*, *know'n*, from the verbs *to be*, *to give*, *to take*, *to ſlay*, *to know*.

We do alſo uſe, *written*, *bitten*, *eaten*, *beaten*, *ſhotten*, *rotten*, *choſen*, *broken*, as well as, *writ*, *bit*, *eat*, *beat*, *ſhot*, *rot*, *choſe*, *broke*, &c. in the *Paſſive Participle*, though not in the *Preter Tenſe*; from the verbs, *to write*, *to bite*, *to eat*, *to beat*, &c. For example, we ſay, *I eat*, but not *I eaten*, but we ſay, *I have eaten*, or *eat*.

So likewiſe we ſay, *ſow'n* or *ſow'd*, *ſhewn* or *ſhew'd*, *hew'n* or *hew'd*, *mow'n* or *mow'd*, *loaden* or *loaded*, *laden* or *laded*, from the verbs *to ſow*, *to ſhew*, *to hew*, *to mow*, *to load* or *lade*.

But the irregularities of the verbs will beſt appear, if we put them alphabetically; firſt thoſe that alter the *Preſent Tenſe*, the *Paſſive Participle* being the ſame with it; and then thoſe that have a *Paſſive Participle* different from the *Preter Tenſe*.

Thoſe that have this mark (*) before them, are not proper or uſual.

TABLE I.

Preſ. Tenſe.	*Pret. Tenſe and Partic.*
Awake	Awoke
Abide	Abode
Be	Been
Bend	Bent
Unbend	Unbent
Bereave	Bereft
Beſeech	Beſought & *beſeeched
Bind	Bound
Bleed	Bled
Breed	Bred
Bring	Brought
Buy	Bought
Catch	Caught
Creep	Crept
Deal	Dealt
Dig	Dug and *Digged
Dream	Dreamt
Dwell	Dwelt
Feed	Fed
Feel	Felt
Fight	Fought
Find	Found
Flee	Fled
Fling	Flung
Fraight	Fraught
Geld	Gelt and Gelded
Gild	Gilt and Gilded

Preſ. Tenſe.	*Pret. Tenſe. and Parcic.*
Gird	Girt and Girded
Grind	Ground
Hang	Hung
Have whence	Had for Haved
Behave	Behaved
Hear	Heard
Keep	Kept
Lay	Laid
Lead	Led
Leave	Left
Leap	Lept
Lend	Lent
Loſe but	Loſt
Looſe	Looſed and
Make	Made (loos'd
Mean	Meant
Meet	Met
Rend	Rent
Say	Said
Seek	Sought
Sell	Sold
Send	Sent
Shine	Shin'd and
Sit	Sat (ſhone
Sleep	Slept
Smell	Smelt
Spell	Spelt
Spill	Spilt

Spend

Spend	Spent	Teach	Taught
Spin	Spun	Tell	Told
Stand	Stood	Think	Thought
Stick	Stuck	Weep	Wept
Sting	Stung	Wind	Wound
Sweep	Swept	Work	Wrought &
		Wring	Wrung (worked

TABLE II.

Preſent Tenſe	*Preter Tenſe*	*Participle*
Bear	Bore or * Bare	Born
Begin	Began	Begun
Bid	Bid or Bad	Bidden
Beat	Beat	Beaten
Bite	Bit	Bitten
Blow	Blew	Blown
Break	Broke or * Brake	Broken
Chid	Chid	Chidden or Chid
Chooſe or Chuſe	Choſe	Choſen
Cleave	Clave, Cleft, Clove	Cleft or * Cloven
Come	Came	Come
Crow	Crew & Crow'd	Crow'd
Dare	Durſt or Dared	Dared †
Die	Died	Dead
Do	Did	Do'n or done
Draw	Drew	Drawn
Drink	Drank or * Drunk	Drunk
Drive	Drove	Driven
Eat	Eate or Ate	Eaten or Eat

† And *did dare*, when *not* is added; as, *He did not dare.*

Preſent Tenſe.	*Preter Tenſe.*	*Participle.*
Fall	Fell	Faln
Fly	Flew and Fled	Flown
Forſake	Forſook	Forſaken & Forſook
Freeze	Froze	Frozen
Get	Got	Gotten or Got
Give	Gave	Given
Go	Went from Wend	Go'n or Gone
Grow	Grew	Grown
Help	Helped or Help'd	Helpt
Hew	Hewed	Hewn
Hide	Hid	Hidden and Hid
Hold	Held	Holden
Know	Knew	Known
Lie	Lay	Lay'n
Mow	Mowed	Mown
Ride	Rid or Rode	Ridden or Rode
Ring	Rang	Rung
Riſe	Roſe	Riſen
Run	Ran	Run
See	Saw	Seen
Seeth	Sod	Sodden
Shake	Shook	Shaken & ſhook
Shear	Shore	Shorn
Shew or Show	Shewed	Shown
Shoot	Shot	Shotten and ſhot
Shrink	Shrank	Shrunk
Sing	Sang and * Sung	Sung
Sink	Sank or Sunk	Sunk
Slay	Slew	Slain
Slide	Slid	Slidden
Sling	Slung	Slung
Smite	Smote	Smitten
Snow	Snowed	Snown
Sow	Sowed	Sown
Speak	Spoke * ſpake	Spoken & ſpoke
Spring	Sprang or Sprung	Sprung

Preſent Tenſe.	*Preter Tenſe.*	*Participle.*
Steal	Stole	Stolen and ſtole
Stink	* Stank or ſtunk	Stunk
Strike	Struck	Stricken & ſtruck
Spit	Spat	Spitten, ſpit & ſpat
Strive	Strove	Striven
Swear	Swore and ſware	Sworn
Swell	Sweld	Swollen or ſwell'd
Swing	Swung and * Swang	Swung
Swim	Swum and * Swam	Swum
Take	Took	Taken and took
Tear	Tore and * tare	Torn and tore
Thrive	Throve * Thrived	Thriven
Throw	Threw	Thrown
Tread	Trod	Trodden & trod
Win	Won and * wan	Won
Wear	Wore	Worn
Weave	Wove	Woven
Write	Writ and wrote	Written, writ & Wrote.

CHAP. XV.

Of the formation of the Times or Tenſes of the Verb Active, or the Verb that ſignifies Doing.

WE ſhall firſt ſpeak of the formation of the *Time preſent*, *paſt*, and *to come*.

The Preſent Time is thus formed or made. Singular number. *I burn*, *thou burneſt* or *you burn*, *he burneth* or *burns*. Plural. *We burn*, *ye burn* or *you burn*, *they burn*.

This Time you may call the firſt Preſent Time.

The Preter or paſt Time is thus formed or made. Singular. *I burned, thou burnedſt* or *you burned, he burned.* Plural. *We burned, ye burned* or *you burned, they burned.*

This Time is the firſt Preter Time.

Theſe two tenſes are made by changing the end of the verb in the ſecond and third perſons of the ſingular number; but the word denoting the other time, is done by the aſſiſtance of another verb: as,

The Future Time, or that Time which is yet to come, is expreſſed by the help of *ſhall* or *will*: as,

Singular number. *I will burn, thou wilt burn* or *you will burn, he will burn.* Plural. *We will burn, ye will burn* or *you will burn, they will burn.*

Sing. *I ſhall burn, thou ſhalt burn* or *you ſhall burn, he ſhall burn.* Plural. *We ſhall burn, ye ſhall burn* or *you ſhall burn, they ſhall burn.*

This tenſe you may call the firſt Future Time.

There are alſo two other ways of expreſſing the Preſent Time.

For when we would expreſs the action more diſtinctly and fully, we make uſe of the helping verb *do*; eſpecially with the adverb *not*; as, *I do not burn.*

Sing. *I do burn, thou doſt burn* or *you do burn, he doth* or *does burn.* Plural. *We do burn, ye do burn* or *you do burn, they do burn.*

Or when we would expreſs more fully that it is now a-doing, or the continuance in doing, we uſe the verb *am*, and the active participle. As,

Sing. *I am burning, thou art burning* or *you are burning, he is burning.* Plural. *We are burning, ye are burning* or *you are burning, they are burning.*

And indeed,

All the tenſes of a Verb Active may be expreſſed by the verb *am*, and the active participle; as,

I am burning, that is, *I burn*, *I was burning*, that is, *I burned*, &c.

There are alſo four other ways of expreſſing the Preter Time, or the time paſt.

For we may ſay that a thing is preciſely or juſt done, or we may only ſay that it was done, without determining to a day, a week, a month, a year, *&c.*

When we only ſay that the thing was done, we expreſs it by the Preter Tenſe, juſt mentioned, as, *I burned*; but when we expreſs the action to be preciſely or juſt done, we do it by the helping verb *have*.

The Preter time of the action preciſely or juſt done, is thus expreſſed, as,

Singular. *I have burned*, *thou haſt burned* or *you have burned*, *he hath* or *has burned*. Plural. *We have burned*, *ye have burned* or *you have burned*, *they have burned*.

N. B. This Time you may call the ſecond Preter time; or the preſent time of the perfect or finiſhed action.

But if we join any of theſe words, *formerly*, *heretofore*, *in times paſt*, to *have*; then *have* may denote or ſignify a greater ſpace of time; as, *I have formerly loved him*.

N. B. Have, with the Paſſive Participle immediately after it, always denotes action; but if *been* comes between, it denotes ſuffering: thus, *I have burned*, is active, but *I have been burned*, is paſſive. But wherever the Active Participle is, it denotes action; as, *I have been burning*.

But if we conſider the action as imperfect, or not yet finiſhed, we expreſs the time paſt by *was*, and the Active Participle: and this time is called the Preter-Imperfect Time, or the Time imperfectly paſt, or the Preter Time of the Imperfect Action.

2. The Preter Time of an imperfect action, or an action not finiſhed, is thus expreſſed. As,

Singular. *I was burning*, *thou was burning* or *you were* or *was burning*, *he was burning*. Plural. *We were burning*, *ye were burning* or *you were burning*, *they were burning*.

But when we would expreſs a time as paſt, before ſome other time paſt; as, *I had ſupped before the clock ſtruck ſix*; or if we would expreſs the time paſt of an action not done, only deſigned; as, *I had kill'd the bird*, *if you had not hindred me*, we do it by the verb *had*, and the paſſive participle.

3. The time conſidered as preter or paſt before ſome other time paſt, or the paſt time of an action not done, only deſigned, is thus expreſſed. As,

Singular. *I had burned*, *thou hadſt burned* or *you had burned*, *he had burned*. Plural. *We had burned*, *ye had burned* or *you had burned*, *they had burned*.

This tenſe is called by ſome, the Preter-pluperfect Tenſe, or the Preter Time more than paſt.

Laſtly, When we would expreſs the Preter or paſt time, in an emphatical or full manner, we make uſe of the verb *did*.

4. The expreſſing of the time paſt in an emphatical, or full manner, is as follows;

Singular. *I did burn*, *thou didſt burn* or *you did burn*, *he did burn*. Plural. *We did burn*, *ye did burn* or *you did burn*, *they did burn*.

This word *did* denotes indeed the time as abſolutely paſt, but when *whilſt* is ſet before it, then it denotes the time imperfectly paſt; as, *whilſt I did write*, that is, *whilſt I was writing*.

There

There is alſo another way of expreſſing the Future time.

For if we conſider the time to come of the action as finiſhed; or if we conſider two things to come, one of which is ſuppoſed to be paſt, before the other will be done, we expreſs that time by the adding of *have* to *ſhall* or *will.*

The future time of the action not finiſhed is thus expreſſed: As,

Singular. *I ſhall have burned, thou ſhalt have burned* or *you ſhall have burned, he ſhall have burned.* Plural. *We ſhall have burned, ye ſhall have burned* or *you ſhall have burned, they ſhall have burned.*

This Tenſe you may call the ſecond Future.

N. B. Shall is often omitted or left out; as, *if he write*, for *ſhall write*; *if he have written*, for *ſhall have written.* The preſent and preter times are alſo frequently uſed inſtead of this, and the other future time: as, *when he writes*, for *when he ſhall write*; *when he has written*, for *when he ſhall have written.*

A ſcheme of the Tenſes of the Verb Active, conſidering the action as imperfect or not finiſhed, or perfect and finiſhed.

I. *The Preſent Time of the imperfect action.*

Sing. I burn *or* do burn, thou burneſt *or* doſt burn *or* you burn *or* do burn, he burneth [burns] *or* doth burn. *Plural.* We burn *or* do burn, ye *or* you burn *or* do burn, they burn *or* do burn.

II. *The Preter Time of the imperfect action.*

Sing. I was burning, thou waſt *or* you was burning, he was burning. *Plural.* We were burning, ye *or* you were burning, they were burning.

III. *The Future Time of the imperfect action.*

Sing. I ſhall burn, thou ſhalt *or* you ſhall burn, he

he ſhall burn. *Plural.* We ſhall burn, ye *or* you ſhall burn, they ſhall burn.

Or, *Sing.* I will burn, thou wilt *or* you will burn, he will burn. *Plural.* We will burn, ye *or* you will burn, they will burn.

IV. *The preſent time of the perfect action*, as, *Sing.* I have burned, thou haſt *or* you have burned, he hath *or* has burned. *Plural.* We have burned, ye *or* you have burned, they have burned.

V. *The preter time of the perfect action.*

Sing. I burned, thou burnedſt *or* you burned, he burned. *Plural.* We burned, ye *or* you burned, they burned.

Or thus, *Sing.* I had burned, thou hadſt *or* you had burned, he had burned. *Plural.* We have burned, ye *or* you had burned, they had burned.

Or thus, *Sing.* I did burn, thou didſt *or* you did burn, he did burn. *Plural.* We did burn, ye *or* you did burn, they did burn.

VI. *The future time of the perfect action.*

Sing. I ſhall have burned, thou ſhalt *or* you ſhall have burned, he ſhall have burned. *Plural.* We ſhall have burned, ye *or* you ſhall have burned, they ſhall have burned.

Or, *Sing.* I will have burned, thou wilt *or* you will have burned, he will have burned. *Plural.* We will have burned, ye *or* you ſhall have burned, they will have burned.

Queſtions relating to the fifteenth chapter.

Q. *When may I uſe the preſent tenſe without the verb* do ?

A. When you ſimply or barely affirm the thing to be ſo or ſo ; as, *I burn*, *I love*, *I read*, &c.

Q. *When do you uſe* do, *to denote the preſent tenſe ?*

A. When you would expreſs the action more diſtinctly or fully, or when I deny the thing to be

be ſo or ſo; as, *I do love* it *dearly, I do read, I do not love him.*

Q. *When do you expreſs the preſent time, by* am, *and the active participle?*

A. When I would expreſs that I am now a-doing the thing, or my continuance in doing it; as, *I am reading now, I am now burning.* The preſent time is alſo moſt frequently thus expreſſed, in anſwer to the queſtion, *What are you doing? A.* I am writing, I am reading.

And ſo likewiſe are the other tenſes often expreſſed by this verb and the active participle; as, *What was you a-doing? A.* I was playing. *What have you been doing? A.* I have been reading, *&c.*

Q. *When do you uſe the preter tenſe without the verbs,* have had, *&c.*

A. When I would denote the action as paſt, without determining or naming the time when the thing was done; as, *I loved, I burned, I wrote, I taught.*

Q. *When do you expreſs the preter time by the help of the verb* have?

A. When I ſay that the thing is preciſely or juſt done, or that it is already done; as, *I have fought,* or *I have been fighting; I have burned the paper,* or *I have been burning it*; the preter time is always thus expreſſed in anſwer to the queſtion, *Have you done it?* As, *Have you danced? I have* [danced]. *Has* Charles *played? He has* [played].

N. B. Danced and *played* are put into *crotchets,* becauſe in anſwer to the queſtion made by *have,* the participle paſſive is ſeldom expreſſed; as, *Have you ſupt? A.* I have.

Have, is alſo uſed in the queſtion *How often?* and in anſwer to it, when the particular time is not ſpecified. *How often have you ſeen the King?*

I have ſeen him fifty times. But if the preciſe time is expreſt, we uſe *did*, an interrogative, and the preter time without the helping verb in the anſwer; as, *Did you ſee the King when you were at* Kenſington? Yes, I ſaw him twice.

Q. *When is the Preter Time to be expreſſed by the verb* was, *and the Active Participle?*

A. When he would expreſs the time paſt in an imperfect or unfiniſhed action, (or when we would expreſs, that at ſome time paſt ſomething was then a doing, but not finiſhed;) as, *I was ſupping*, or *I was then at ſupper.*

Q. *When do you expreſs the Preter or paſt time by the verb* had?

A. When we would denote a time as paſt, before ſome other time paſt; as, *I had read it before he came.*

Or, when we would denote or mark the time paſt of an action not done, only deſigned; as, *I had watered the garden, if I could have found the pot.*

Q. *When is the Preter or paſt time to be expreſſed by* did?

A. When we would expreſs the time paſt in an emphatical or full manner; as, *I did burn it, not* Peter.

Or, when the adverb *not* is added to the verb; as, *I did not burn the houſe, I did not do it.*

Q. *When do you expreſs the Future Time by* will?

A. When I promiſe or threaten to do a thing; as, *I will ſtudy, I will puniſh you.*

Q. *When is the Future Time to be expreſſed by* ſhall?

A. When one ſimply foretells the thing; as, *I ſhall go, I ſhall loſe it, I ſhall die.*

Q. *When muſt I uſe the ſecond Future Time?*

A.

A. When you would denote or expreſs an Action that will be paſt, before another will be finiſhed; as, *I ſhall have dined, before he will come.*

CHAP. XVI.

Of the Formation of the Times of the Verb Paſſive.

THE Verb Paſſive is expreſſed by the help of the verb *am* or *be*, and the paſſive participle; as, *I am burned.*

The preſent time is thus expreſſed,

Sing. *I am burned, thou art* or *you are burned, he is burned.* Plural. *We are burned, ye* or *you are burned, they are burned.*

But the other formation *be*, is uſed in a depending ſentence, after the conjunctions *if, although*, &c. As, *If I be burned, although he be burned*, &c.

N. B. When the paſſive participle ends in *en*, (for there are ſeveral irregular ones, that end thus) this *en* is frequently neglected in the tenſes of the active verb formed by *have* and *had*; as, *I have* or *I had ſpoke to him.* Yet when this participle is uſed as an adjective, or helps to make the paſſive verb, it is better and more uſual to uſe the ending *en*; as, *It is a written book*, not *a writt book*; *it is ſpoken abroad*, not *ſpoke abroad*; *it was written*, not *writ.*

There are three preter times; which are thus expreſſed,

The firſt preter abſolute, commonly called the Preter-imperfect Time; as,

Sing.

Sing. *I was burned, thou waſt* or *you were burned, he was burned.* Plural. *We were burned, ye* or *you were burned, they were burned.*

The ſecond Preter Tenſe, commonly called the Preter-perfect; as,

Sing. *I have been burned, thou haſt* or *you have been burned, he hath* or *has been burned.* Plural. *We have been burned, ye* or *you have been burned, they have been burned.*

The third Preter, commonly called the Preter-pluperfect; as,

Sing. *I had been burned, thou hadſt* or *you had been burned, he had been burned.* Plural. *We had been burned, ye* or *you had been burned, they had been burned.*

The firſt Future is thus expreſſed,

Sing. *I ſhall be burned, thou ſhalt* or *you ſhall be burned, he ſhall be burned.* Plural. *We ſhall be burned, ye* or *you ſhall be burned, they ſhall be burned.*

Or, Sing. *I will be burned, thou wilt* or *you will be burned, he will be burned.* Plural. *We will be burned, ye* or *you will be burned, they will be burned.*

The ſecond Future is thus expreſſed; as,

Sing. *I ſhall have been burned, thou ſhalt* or *you ſhall have been burned, he ſhall have been burned.* Plural. *We ſhall have been burned, ye* or *you ſhall have been burned, they ſhall have been burned.*

Or, *I will have been burned, thou wilt* or *you will have been burned,* &c.

N. B. Not being able to pleaſe myſelf in the deſcription of the times of the Verb Paſſive, they differing in ſome reſpects from the tenſes in the Verb Active; I have contented myſelf with barely ſetting them down by the old names, though I am afraid my reader will not be much benefited thereby.

CHAP.

CHAP. XVII.

Of the method of expreſſing the Moods or manners of a verb, ſignifying, Being, Doing, *or* Suffering.

WE have no Moods, that is, no different endings of the verb, to denote the manner of the verbs ſignifying *Being*, *Doing*, or *Suffering*.

The bare or ſimple aſſerting a thing to be ſo or not ſo, is thus expreſſed;

I burn or *do burn*, *I do not burn*, *I will burn*, *I will not burn*, &c.

This manner of ſignifying is called the Indicative Mood in *Latin*.

The manner of verbs ſignifying command, or exhortation, is thus expreſſed;

In an active ſenſe.	In a paſſive ſenſe.
Singular.	*Singular.*
Burn thou *or* do thou burn.	Be thou burned.
Plural.	*Plural.*
Burn ye *or* do ye burn	Be ye burned.

Note, The ſecond perſon ſingular and plural are oftener expreſt without a nominative caſe than with; as, *Go, and preach to all nations*, &c. for *go ye* and *preach ye*.

But this manner of ſignifying in the other perſons, is expreſſed by the verb *let*; as,

In an active ſenſe.	In a paſſive ſenſe.
Singular.	*Singular.*
Let him burn.	Let him be burned.
	Plural.

Plural.	*Plural.*
Let us burn.	Let us be burned.
Let them burn.	Let them be burned.

Sometimes the firſt perſon is thus expreſſed, *Sing we unto the Lord*, but this manner of ſpeaking is not to be imitated. The third perſon is alſo thus expreſſed, *Be it ſo, know all men by theſe preſents*, &c. But here the word *let* may be underſtood.

This manner of the verbs ſignifying, is called in *Latin* the Imperative Mood.

The manner of the verb's ſignifying the power of doing a thing, is expreſſed in the preſent time by *can*, and in the preter or paſt time by *could*; as

Preſent Time.

Singular. *I can burn, thou canſt* or *you can burn, he can burn.* Plural. *We can burn, ye* or *you can burn, they can burn.*

The Preter Time.

Sing. *I could burn, thou couldſt* or *you could burn, he could burn.* Plural. *We could burn, ye* or *you could burn, they could burn.*

This manner in a paſſive ſenſe is thus expreſſed.

Preſent Time.

Sing. *I can be burned, thou canſt* or *you can be burned*, &c.

Preter Time.

I could be burned, thou couldſt, or *you could be burned*, &c.

The manner of a verb's ſignifying the liberty of a perſon to do a thing, or of a thing to be done, is expreſſed by *may* in the preſent time, and *might* in the time paſt; as,

Preſent Tenſe.

Sing. *I may burn, thou mayſt* or *you may burn, he may burn.* Plural. *We may burn, ye* or *you may burn, they may burn.*

Paſt

Paſt Time.

Sing. *I might burn, thou mighteſt* or *you might burn, he might burn.* Plural. *We might burn, ye* or *you might burn, they might burn.*

This manner in a paſſive ſenſe is thus expreſſed; as,

Preſent Time.

Sing. *I may be burned, thou mayſt* or *you may be burned,* &c.

Preter Time.

Sing. *I might be burned, thou mighteſt* or *you might be burned,* &c.

This manner is called in *Latin* the Potential or Subjunctive Mood. It is called the potential, becauſe it denotes the power of doing: And it is called the ſubjunctive mood, becauſe it is ſubjoined or added to the firſt ſentence by ſome cople or tye; as, *Peter comes* that *he may preach,* where *that* joins the two Sentences together.

N. B. Can and *may* are uſed with relation both to the time preſent and to come; *could* from *can, might* from *may,* have a relation both to the time paſt and to come.

The manner of expreſſing the inclination of the will is done by *will* and *would*; and the neceſſity of a thing to be done, by *ſhall* and *ſhould,* and alſo *muſt* and *ought.*

But the difference between *ſhall* and *will,* and *ſhould* and *would* is, that *ſhall* and *will* denote the future time abſolute, and *ſhould* and *would* denote the future time as conditional.

The manner of the verbs ſignifying *being, doing,* or *ſuffering,* without expreſſing either the perſon or thing, that is, *does* or *ſuffers,* or the number, is denoted by ſetting the prepoſition *to* before the Verb; as, *to be, to burn, to love, to be loved.*

This manner is called in *Latin* the Infinitive Mood.

CHAP.

CHAP. XVIII.

Of the Verb Active and Neuter.

A Verb Active, is a verb that can have after it a noun ſignifying the ſubject of the action or impreſſion that the verb is uſed to denote; as, *to create the world*, *to receive a wound*: Or,

A Verb Active, is a verb that ſignifies ſo to act, as that the action paſſes over on ſome other thing: as, *to read a book*, *to beat a dog*.

A Verb Neuter, is a verb that ſignifies the *ſtate* or *being*, and ſometimes the action of a perſon or thing; but then it can have no noun after it, to denote the ſubject of action.

But then it can have no noun after it.] That is, when it denotes action, the action does not paſs upon any other thing: for we do not ſay, *to walk a thing*, &c.

This verb is alſo called a Verb Abſolute, becauſe the action is terminated in the ſame perſon or thing; as, *Peter grieves*, &c. For the action does not paſs upon a ſubject different from him who acts.

From what has been ſaid it appears, that,

There are two ſorts of Verbs Neuter:

1. One ſort that does not ſignify action, but denotes the *being* or *ſtate* of a perſon or thing, either in reſpect to its poſture or ſituation; as, *to ſit*, *to hang*, &c.

2. The other ſort of Verbs Neuter ſignify action, but in ſuch a manner that the action does not paſs upon a ſubject different from what acts; as, *to craul*, *to creep*, *to walk*, &c. So in this ſentence, *the worm creeps*; here the action of creeping

ing does not paſs upon any other ſubject, for we do not ſay, *to creep a thing*, but the action is terminated in the *worm* itſelf.

The ſignification of Verbs Abſolute (or Neuter, which ſignify action) is in a manner paſſive: and therefore verbs abſolute and paſſive are frequently uſed for each other; as, *I am grieved*, for *I grieve*; *I am rejoiced*, for *I rejoice*; *I am laid*, for *I lie*.

So the verb *to go*, may be expreſſed alſo paſſively in the preſent and future tenſes; as, *I go*, or *I am gone*, *I will go*, *I will be gone*, &c.

Theſe verbs following, *arrive*, *come*, *decay*, *fall*, *fly*, *go*, *grow*, *paſs*, *return*, *ſtray*, *wither*, *run*, &c. commonly take the paſſive formation, *I am*, *I was*, for the active formation, *I have*, *I had*, as,

I am come, *thou art come*, *he is come*, *we are come*, *ye are come*, *they are come*; for *I have come*, *thou haſt come*, &c. So, *I was come*, *thou waſt come*, *he was come*, &c. for *I had come*, *thou hadſt come*, *he had come*, &c.

Queſtions relating to the eighteenth chapter.

Q. *What is a Verb Neuter?*

A. A Verb Neuter, is a verb which ſignifies the ſtate or being, and ſometimes the action of a perſon or thing; but then it can have no noun after it, to denote the ſubject of action.

Q. *How many ſorts of Verbs Neuters are there?*

A. Two. One ſort that ſignifies only the being or ſtate of a thing; and the other ſort which ſignifies action, but in ſuch a manner, that the action does not paſs upon a ſubject different from him that acts.

Q. *Are not ſome Verbs Neuter expreſſed like Verbs paſſive?*

A. Yes. As, *I grieve*, or *I am grieved*, &c.

Q. *What do you mean by a Verb Tranſitive?*

A.

A. A Verb which ſignifies ſo to act, as that th action paſſes over on ſome other thing.

Q. *What do you mean by a Verb Intranſitive?*

A. A verb that ſignifies to act, but the actio does not paſs on any other thing.

Q. *Do Verbs Neuter ever become Tranſitive?*

A. Sometimes; as, *walk the horſe*, &c.

CHAP. XIX.

Of the ADVERB.

WE are now come to ſpeak of thoſe parts ſpeech which are by ſome called Particle as it were little parts of ſpeech: and it is in t right uſe of theſe, that the clearneſs and beau of a good ſtile does more particularly conſi And we ſhall begin with the Adverb.

Q. *What is an Adverb?*

A. An Adverb is a word that is joined to a ver to an adjective, to a participle, or another adver to denote or mark ſome circumſtance, ſo quality, or manner ſignified by them.

[*Joined to a verb.*] The verb ſignifies *bei doing*, or *ſuffering*; the adverb is joined to it, ſhow *how*, or *whether* or *no*, or *when*, or *whe* one *is*, *does*, or *ſuffers*: As, *the boy paints* neat *he writes* ill, *he writes* now, *the book is read* the &c.

[*To an adjective.*] As, *he is* very *good*, *no man* always *wiſe*, &c.

[*To a participle.*] As, *A man* truly *fearing G he is* always *living* well, &c.

[*To another adverb.*] As, *he lives* very happi &c.

Q. *Is an adverb joined only to a verb?*
A. No. For it is alſo joined to adjectives, par-
iples, and to other adverbs.
Q. *What is the uſe of the adverb?*
A. To denote ſome quality, manner or circum-
nce, which the word it is put to ſignifies.
We ſhall, without troubling the reader with
neceſſary diviſions, divide the adverbs into
erbs of *Time*, of *Place* or *Situation*, of *Order* or
nk, of *Quantity* or *Number*, of *Quality*, of
nner, of *Affirmation*, of *Negation* or *Denying*,
Doubting, and of *Compariſon*.
Adverbs of *Time* refer either to the time pre-
t, paſt, to come, or to an undetermined time,
to a time not fixed: thoſe that relate to the
e preſent are, *now*, i. e. *at this time*, *to day*,
in this day. Thoſe that refer to the time
, are, *yeſterday*, i. e. *the preceding day*, or *the*
before the preſent day; *already*, i. e. *before this*
, or *having been before*, or *which is now done*;
tofore, i. e. *before this time*. Thoſe that refer
the time to come, are, *to morrow*, i. e. *the*
following this, or *the next day to this day*;
eforth, i. e. *from* or *after this time*; *hereafter*,
after this time; *by and by*, i. e. *in ſome time*
is near this time. Thoſe that relate to an
etermined time, when alone, are, *often* or
ntimes, i. e. *frequently*; *always*, i. e. *in all*
s. *When* is uſed in aſking a queſtion, i. e. *in*
t *time*; *then*, i. e. *at that time*; *ever*, i. e. *at*
imes; *never*. i. e. *at no time*.
dverbs of *Place* relate to all ſorts of place in-
erently, and ſerve only to mark the difference
he diſtances and ſituation in regard either to
perſon that ſpeaks, or to the things that are
en of; as, *where*, i. e. *in which place*, or *in*
t *place?* (this word is uſed in aſking a
ſtion.) *Here*, i. e. *in this place*, *there*, i. e. *in*

that place; *whither*, i. e. *to which place*, or *to what place*; *hither*, i. e. *to this place*; *thither*, i. e. *to that place*; *upward*, i. e. *towards the top*; *downward*, i. e. *towards the bottom*; *whence*, i. e. *from which place*, or *from what place*; *hence*, i. e. *from this place*; *thence*, i. e. *from that place*; *by*, or *hard by*, i. e. *near ſuch a place*; *far*, or *far-off*, i. e. *a great way diſtant from ſuch a place*; *aſunder*, denotes ſeparation, or the ſpace between. *Nowhere*, i. e. *in no place*; *elſewhere*, *in ſome other place*. The notion of order or rank, is inſeparable from that of place, under which they are naturally compriſed, and a great many of them refer both to order and place; as, *before*, *behind*, &c. but theſe are rather prepoſitions. Thoſe that relate to order, as, *ſecondly*, *thirdly*, *fourthly*, *afterwards*, for *firſt*, *ſecond*, &c. are really nouns adjective, ſome ſubſtantive being underſtood.

Adverbs of *Number*, are, *once*, i. e. *one time*; *twice*, i. e. *two times*; *thrice*, i. e. *three times*. But afterwards we expreſs the number by two words; as, *four times*, *five times*, &c. *rarely*, *ſeldom*, are alſo counted Adverbs of Number. *Frequently*, *often*, ſignify alſo an indefinite number.

Adverbs of *Quantity*, or thoſe which ſerve to denote the price or value of things, as well as any quantity of them, are, *how much*, i. e. *how great*, when it ſignifies quantity: but *how many*, when it ſignifies the number: *Enough*, i. e. *what is ſufficient*, &c. So *much*, *little*, which are real adjectives.

Adverbs of *Affirming* or of Conſent are, *yea*, *yes*, *I*.

Yes is more uſual and modiſh than *yea*, *I* for *yes* is uſed in a haſty or merry way; as, *I Sir*, *I*. And ſometimes we uſe *ay*, but this way of affirming is rude and ungenteel.

Adverbs of *Denying* are, *no*, *not*, and *nay*.

No and *nay* are uſed abſolutely, that is, without being joined to any other word; as, *Will you do it? A.* No. *Not* is uſed when joined to ſome other word; as, *I do not love it*, where we muſt not ſay, *I do no love it*, neither may we uſe *I do no read*, *he is no well*, for *I do not read*, *he is not well*, &c. But *no* before a ſubſtantive is an adjective for *none*; as, *no man*, or *no body did it*.

Nay is emphatically and elegantly uſed to correct an error in ourſelves or others: as, *he is as good a ſcholar as* you are, *nay*, *a better*.

N. B. Two Negatives, or two Adverbs of *denying*, do in *Engliſh* affirm.

We put our adverb of *denying* after the verb; as, *I do not love him*, *I love not him*, or *I love him not*: but the other adverbs may be placed indifferently either before or behind. Only you may obſerve, that the adverbs which end in *ly*, are commonly placed next to the verb.

Nor is always in the ſecond member of a ſentence, and then *neither* is in the firſt; as, *I have eaten* neither *meat* nor *bread* to day. But if *not* be in the firſt member, *neither*, but rather *nor*, is in the ſecond: as, *I have not* taſted bread to day. *Nor* [*neither*] have I ſeen any.

Adverbs of *Doubting* whether it be ſo or not, are, *perhaps* or *peradventure*, i. e. *it may be* ſo or not ſo.

Theſe are applicable both to affirmation and negation, and are conjectural, doubtful, and contingent: *perhaps* and *peradventure* are uſed adverbially, though ſtrictly ſpeaking they are no adverbs, but a prepoſition compounded with a ſubſtantive: as, *perhaps* is by hap or accident, *peradventure* is by adventure, or rather by an adventure; as alſo, *indeed*, which is compounded of a prepoſition and a ſubſtantive.

But theſe words relate to certainty, or confidence, that the thing is ſo or not ſo; *truly, ſurely, indeed, verily,* &c.

Adverbs of *Compariſon*; thoſe adverbs which do themſelves mark compariſon, or the difference of degree in perſons or things, are, *how, as, ſo, how much more, leſs, leſt, moſt, very, rather, than.*

The adverbs of compariſon, *more, leſt* and *moſt*, are joined to any adverbs, that are capable of receiving *more* or *leſs.*

Q. *What ſort of adverbs are adverbs in* ly?

A. Adverbs of *Quality, or of the manner*; from moſt adjectives in our language are formed adverbs which end in *ly*, and theſe for the moſt part denote the ſame quality or manner, as the adjectives do, from whence they are derived; as, *that was nobly done*, or *that was a noble deed*; *God's mercy is infinite*, or *God is infinitely merciful.* So from *juſt, wiſe, prudent, brave, right, conſtant*, &c. come the adverbs *juſtly, wiſely, prudently, bravely, rightly, conſtantly*, &c.

This ſort of adverbs commonly admit of compariſon; as, *happily, more happily, moſt happily.*

N. B. There are abundance of words which are reckoned for adverbs and are not; and there are great numbers of adjectives that are uſed adverbially, or as adverbs: but theſe, and thoſe that are formed from them ending in *ly*, and ſeveral prepoſitions that are reckoned as adverbs, I have deſignedly omitted.

Q. *Are not adverbs ſometimes compared?*

A. Some adverbs are alſo compared; as, *often, oftener, oftenеſt.*

Adverbs in *ly* are compared by *more* and *moſt*, as, *wiſely, more wiſely, moſt wiſely.*

Some

Sometimes the article *the* is uſed in an emphatical manner before the comparative; as, *the leſs I ſee him, the better; the more I talk with him, the leſs I like him.*

Motion from one place to another, is commonly expreſſed by the adverbs that end in *ther*; as, *hither, to this place; thither, to that place.*

Hither is ſometimes uſed as an adjective; as, on the *hither ſide of it*, in contradiſtinction to the *other ſide*, or the *farther ſide of it.*

The adverb is alſo often in the modern languages explained by the noun and the prepoſition; as, *with juſtice*, for *juſtly*; *with wiſdom*, for *wiſely*, &c.

CHAP. XX.

Of the Conjunction.

Q. *WHat is a Conjunction?*

A. A Conjunction is a part of ſpeech that joins ſentences together, and ſhews the manner of their dependence upon one another.

Q. *What is the uſe of the Conjunction?*

A. It is uſed to join ſentences.

Q. *Does it join words together?*

A. Strictly ſpeaking it does not: for in this ſentence, *Peter* and *Paul preaches*, *preaches* is underſtood in the firſt part of the ſentence; that is, *Peter preaches*, and *Paul preaches*, where you ſee there are two ſentences joined together by the couple or Conjunction *and.*

I ſhall divide the Conjunctions into Conjunctions Copulative; into Disjunctive, or of Diviſion; into Adverſative or of Oppoſition, and of Exception; into Conditional; into Suſpenſive, or of

Doubting; into Conceſſive; into Declarative; into Interrogative; into Comparative; into Augmentative and Diminutive; into Caſual, or Cauſative; into Illative, or Concluſive; into Conjunctions of Time, and of Order; and into Conjunctions of Tranſition.

Conjunctions Copulative,

Are thoſe words which ſerve to join or couple two propoſitions or ſentences under the ſame affirmation, or under the ſame negation. *And*, *alſo*, are thoſe which are uſed for the affirmation; *nor*, or *neither*, for the negation.

There is no conjunction of ſuch general uſe as *and*. As, *bread* and *cheeſe*, *beer* and *ale*, and *yet*, and *therefore*, &c.

Conjunctions Disjunctive,

Are thoſe words which do ſerve in ſuch a manner for the connection of diſcourſe, that they mark at the ſame time diviſion or diſtinction in the ſenſe of the things ſpoken of: theſe are, *or*, and *whether*, *either*; as, *it is one* or *other*. *I do not know* whether *it be good or bad.*

Conjunctions Adverſative; or,

Conjunctions of Oppoſition, are thoſe words which are uſed to couple two ſentences, in marking the oppoſition in the ſecond ſentence, with regard to the firſt. The chief of theſe are *but*, the others are, *nevertheleſs*, *however*, &c.

Conjunctions of Exception or Reſtriction are *unleſs*, *but*, *otherwiſe*, &c. as, *I will not go unleſs you will go with me.*

Conjunctions Conditional are ſuch as, in connecting one part of the diſcourſe to the other, ſerve to put between the two ſentences that they join a condition or clauſe without which, that which is expreſſed in the principal ſentence ceaſes to

to have its effect. Theſe conjunctions are, *if*, *but if*, alſo *ſave* and *except*; if they may be allowed to be conjunctions.

The Conjunctions Suſpenſive or Dubitative, which ſerve to mark ſuſpenſion or doubting in diſcourſe, are *whether*, &c. as, *I do not know whether it be ſo or no.*

Conjunctions Conceſſive, or ſuch as grant the thing to be ſo, are, *although*, &c.

Conjunctions Declarative, are ſuch as are uſed to explain the thing more clearly; as, *as*, *namely*, *to wit*, *for example*, &c.

As, *there are four elements*, *namely*, or *for example*, or *to wit*, *earth*, *water*, *air*, *fire*. But if any one ſhould inſiſt that *namely* is an adverb; *for example*, a prepoſition and a ſubſtantive; *to wit*, a prepoſition and a verb; I ſhall not diſpute it. *To wit*, comes from the *Saxon*, *witan*, to know.

Conjunctions Interrogative, are ſuch as are uſed in aſking a queſtion, or the reaſon of a thing: theſe are, *why*, *wherefore*, &c. as, *why did you do it?*

The Conjunctions not yet mentioned are, *for*, *becauſe* (i. e. *by cauſe*, as it was wrote formerly;) *that*, *therefore*, *whereas*, *ſince*, *likewiſe*, *thereupon*, &c.

If any ſhall reckon ſome of theſe words as adverbs, and ſome of the adverbs as conjunctions, they being often uſed in both ſenſes, there will be no great harm done.

CHAP. XXI.

Of the PREPOSITIONS.

THE Prepoſitions of which we ſhall now treat, and the Conjunctions of which we have ſpoke already, are, as it were, the nerves and ligaments of all diſcourſe; and we cannot attain to a right knowledge of any language, without a good underſtanding of theſe two parts of ſpeech.

Q. *What is a Prepoſition?*

A. A Prepoſition is a part of ſpeech, which being added to any other parts of ſpeech, ſerves to mark or ſignify their ſtate or reference to each other. Or, you may take it thus;

A. A Prepoſition is a word added to other words, to ſhew the reſpect or relation one thing has to another.

Note, By a part of ſpeech is meant a word, for every word is a part of our ſpeech. I uſe the word *added*; for though the prepoſition is added chiefly to the noun ſubſtantive, yet it is alſo added to other parts of ſpeech; as for example, before the pronoun; as, he came *to him*, or *from me*; before the verb; as, *to fight*, *to read*, &c. Before the participle; as, *after having read:* before the article; as, *with the help of a ſword:* Before the adverb; as, *from hence*; and ſometimes after the word it governs; as, *what did you ſell this for?*

It ſerves to mark or ſignify the ſtate or reference to each other: that is, it ſhews what reſpect or relation one thing has to another; as, *Peter* goes *over* the bridge, or *under it:* I go *to* the place, or *from* it: ſo as to its ſtate; *John* dwells *at* the

the market; *Charles* lives *in* the college; he lives *within* the city, or *without* it.

The *Engliſh* tongue has no diverſity of caſes, (which the *Greeks* and *Latins* eſpecially have) but does all that by the help of prepoſitions, which the *Greeks* and *Latins* did partly by prepoſitions, and partly by the diverſity or difference of caſes.

I ſhall treat of the Prepoſitions *in an* alphabetical *manner.*

ABOVE. *Above* chiefly relates to *place*, and anſwers to *below* or *beneath*; as, *his chamber is* above *mine.*

It hath alſo divers other acceptions.

1. It denotes being higher in *greatneſs*, *excellency*, or *any degrees of honour*, &c. As, Cæſar *could not abide to have any* above *him*, i. e. in power, *&c. He is* above *him in learning.*

2. *Above* ſignifies *beyond*, or *more than*; as, above *his ſtrength*, i. e. beyond. *He minded none of thoſe* above *the reſt*, i. e. *more than the reſt.*

3. It denotes *more*, or *longer than*: As, *he fought* above *two hours*, i. e. more or longer than, *&c.*

4. It denotes *beſides*: As, *over and* above *theſe evils, there was*, &c. i. e. *beſides.*

ABOUT. *About* relates both to *place* and *time*: As, about *noon*; about *the field.*

1. *About* is uſed to denote *within* the compaſs, or *in* ſome part of; as, *they have ſet up a ſhop* about Cheapſide, i. e. in ſome part or near *Cheapſide.*

2. It ſignifies *round about*: As, *they made a hedge* about *the ditch*, i. e. round about, *&c. They made a moat* about *the houſe*, i. e. round about, *&c.*

Concerning *or* of: As, *he wrote* about *the circulation of the blood*; i. e. concerning, *or* of, *&c.*

nigh, at: as, *it was* about *night*, i. e. nigh, *or* at *night*.

About being put to words of meaſure ſignifies *almoſt*, *near upon*, more or leſs than that meaſure: as, about *four fingers long*; about *five buſhels*.

About being put to verbs, ſignifies *ready to do*, or *the future time of action*: as, *he is* about *to fight*, i. e. *he is ready to fight*; *he is* about *to depart to morrow*, i. e. he will.

It denotes alſo the preſent time of action, and imports one's being buſied and employed in the doing of any thing; as, *I am about buſineſs*, i. e. doing or deſigning it.

AFTER. *After* is a prepoſition which relates to *time* and *place*.

It ſerves to denote *poſteriority of time*, and *inferiority of place or order*, and is put in oppoſition to *before*.

1. *Poſteriority of time*, i. e. a being or coming *after*: as, after *the deluge* Abraham *was born*, i. e. *Abraham* came into the world, or his birth was *after* the deluge. After Julius Cæſar *our Saviour was born*, i. e. our Saviour came into the world *after* the reign of *Julius Cæſar*.

2. *Inferiority of place or order*, i. e. a lower degree of place or order: as, *the Lieutenant comes* after *the Captain*: *his place is* after *the maſter's*.

But *after*, when it is put to verbs, has then reference only to *time*; as, after *he arrived*.

There is a particular ſenſe of *after* uſed in painting; as when one ſays, *to paint* after Raphael: *to paint* after Titian, i. e. to copy a picture made by *Raphael*, made by *Titian*. But we may here render *after* by *according to*: as alſo in the following phraſe, *he writes* after *his copy*, i. e. according to.

There

There are ſeveral other ſenſes in which *after* is taken; as, *he longs* after *it*, i. e. *he wiſhes for it with an ardent deſire. After all*, i. e. *after* having well examined all things; every thing being well conſidered. So likewiſe in, *after that*, i. e. *it being ſo.* And this expreſſion is uſed by way of connection to diſcourſe.

AGAINST. *Againſt* hath two particular ſignifications very different from one another. In one it is uſed to denote *oppoſition*, *contrariety*; in the other *ſituation* of *place.*

And each of theſe two ſignifications has alſo two diſtinct uſes from one another.

1. In the firſt acceptation, *againſt* ſometimes ſerves to denote a direct *oppoſition*, by which one deſigns to fight, to attack, to deſtroy a perſon or thing: as, *to march* againſt *the enemy. To conſpire* againſt *the Queen. To ſpeak* againſt *religion.*

So likewiſe, to ſpeak *for* or *againſt*, where *for* and *againſt* are prepoſitions, *thing* or *perſon* being underſtood.

Againſt, alſo, as it relates to *place*, ſignifies, *Firſt*, *Over-againſt*; as, *his houſe is* againſt *me. He lodges* againſt *the church. I was placed* againſt *him.*

Secondly, It denotes *contiguity*, or *joining to*; as in the following inſtances, *to faſten a thing* againſt *the wall: he run up the wall* againſt *our houſe.*

It ſignifies alſo as much as *from*; as, *to defend the myrtle* againſt *the cold*, i. e. from *the cold.*

For. As, *he prepares a dinner* againſt *to morrow*, i. e. for, *&c.*

Laſtly, *againſt* joined with *over*, i. e. *over-againſt*, is only uſed when reference is made to the oppoſite poſition of ſome thing, perſon, or place; as, *that houſe was ſtraight* over-againſt *the other.*

ther. Over againſt *that place. He ſtood* over againſt *him.*

AMONG, or AMONGST, Signifies as much as *between* or *betwixt*; but there is a diſtinction to be obſerved in the uſe of them. *Between* or *betwixt* properly ſignifies between two; and therefore when we ſpeak of more than two perſons or things, it is better to uſe *among.* Though I confeſs *between* or *betwixt* is ſometimes uſed when the diſcourſe is of more than two; but it is an improper way of ſpeaking.

AT. *At* denotes *nearneſs* to a thing or place; alſo, *time*, *price*, the *inſtrument*, *cauſe*, *manner*, &c. and ſignifies as much as,

In. As, *at ſchool*, *at church*, *at* London, i. e. in *the ſchool*, &c. *It lies at the bottom*, i. e. in *the bottom.* At *the beginning*, i. e. in *the beginning.*

About. As, at *ſun-ſet.* At *break of day*, i. e. about *ſun-ſet*, &c.

Near or cloſe by. As, *he watches* at *the door*, i. e. near *the door.*

For. *He ſold it* at *a great rate*, i. e. for a *great*, &c. *What do you ſell it* at? i. e. for *what do you ſell it?*

With. As, *he plays* at *bowls*, i. e. with *bowls.*

According to. As, *at his pleaſure*, i. e. according to *his pleaſure.*

On, or upon. As, Shore *is excellent* at *the trumpet*, *and* at *the lute*, i. e. on, &c. Lully *is ſkillful* at *the hautboy*, i. e. on, &c.

It is uſed alſo to denote all ſorts of *buſineſs* or *action*: As, *to be* at *ſtudy. To be* at *dinner. To be* at *writing* i. e. *He ſtudies. He dines. He writes*, &c.

BEFORE. *Before* is uſed to denote priority of *time*, *order*, *rank*, *ſituation*, &c.

1. It

1. It denotes priority of time: As, Before *the creation of the world.* Before *the birth of Chriſt.*

2. It denotes priority of order: As, *the captain marches* before *the ſoldiers. The horſe goes* before *the cart.*

3. It is uſed to mark the ſetting or placing of a perſon or thing; and when thus uſed, it does likewiſe denote *nearneſs*; as, *put it* before *the fire*, i. e. over-againſt or near; *he laid down the child* before *St.* Paul's *churh*, i. e. over-againſt, or near.

It is uſed by way of *compariſon*, and denotes *preference* of any kind: as, *he values gold* before *learning*, i. e. more than, *&c.* And in this ſenſe it ſignifies as much as,

Beyond. As, *in many arts* before *all, and in rhetorick behind none*; *before all*, i. e. beyond all. It ſignifies alſo ſometimes,

Rather *or* Sooner. As, *I will do any thing* before *I will comply*, i. e. *rather* or *ſooner. I ſhall want voice* before *I ſhall want words*, i. e. *ſooner*, &c.

BEHIND. *Behind* is a *prepoſition* relating to *place*, and is uſed to mark the ſituation that is directly oppoſite to that which is expreſſed by *before.* As, behind *the door*, behind *your houſe.*

It is uſed likewiſe when we diſcourſe of things that have not, ſtrictly ſpeaking, any *face* or *forepart*; as, *he hides himſelf* behind *the tree. He lies* behind *the buſh.*

It is uſed alſo in a figurative manner, when we ſpeak of a perſon that excels others in any thing; as, *in that part of learning he leaves all others far* behind *him*, i. e. *he excells all others.*

BENEATH, or BELOW. *Beneath* or *below* is generally uſed in reſpect to *place* or *ſituation*, and

and anſwers to *above:* as, *beneath* the firmament.

It is uſed alſo to denote the being *inferior*, or leſs than another in any kind. As, *he is* beneath *him in honour*, i. e. *not ſo honourable. He is* beneath, *or* below *him in birth*, i. e. *not ſo well born or deſcended.*

This is a particular phraſe. *It is* beneath, or below *him to do ſo and ſo*, i. e. *he would ſcorn*, &c.

BETWEEN. *Between* or *betwixt* relates to *time* and *place*, and is ſpoken of two terms or words, in which the *ſpace* of *time* or *place*, of which we ſpeak, is included; as, between *the Promiſe made to* Abraham, *and the comming of the* Meſſias, i. e. the ſpace of time which was from the time when the promiſe was made to *Abraham*, and to the time of the coming of our Saviour. *Between heaven and the earth*, i. e. *the ſpace that is* between *the places heaven and earth.*

1. And in theſe phraſes, *Between or betwixt hope and fear: Between the father and ſon: Between you and me:* there are always two terms conſidered, as being equally diſtant from the ſubject of which we ſpeak. As for inſtance, in the firſt ſentence, *the man is* between *hope and fear*, i. e. the man is as diſtant, or far from hope, as he is from fear; or, he has as much hope as he has fear.

2. It ſignifies as much as *in the middle*, or *thereabouts*; as, *the river ran* between *the two fields*, i. e. *in the middle*, &c. *He ſat at dinner*, between *or* betwixt *them*, i. e. *in the middle of them*, &c.

3. It ſerves to denote *ſociety* or *union:* as, *there was a conference* between *them. There is a great friendſhip* between *him and me.*

4. It

4. It denotes *participation* or *ſharing:* as, *the grey is* between *the white and the black*, i. e. the grey colour partakes of part of the white, and part of the black colour.

5. It denotes *privacy*; as, *that was done* between *them both*, i. e. *privately*, or *that no perſon joined with them in* doing *a thing.*

BEYOND. *Beyond* relates chiefly to *place*, or to the *farther ſide* of which any thing *is* or *goes.* As, *beyond the mountain, beyond Cheapſide.*

It is uſed alſo to denote any ſort of exceſs, either good or bad, and is applied to any *moral things*; or things relating to the *manners* of men: as, *he goes* beyond *all in juſtice*, i. e. *he excells all*, &c. *It pleaſes him* beyond *imagination*, i. e. *it exceeds your imagination to think how it pleaſes him. He rewarded him* beyond *his merits*, i. e. *the reward was greater than he deſerved.*

It ſignifies *ſuperiority* in any thing; as, *he went* beyond *all in valour, in ſtrength*, i. e. *he excelled them*, &c.

Beyond ſignifies alſo as much as, *over*; as, *he is gone* beyond *ſea, or* over *ſea.*

It ſignifies alſo *on the other ſide*, and anſwers to Behither, *or* on this ſide.] *Behither* is uſed to denote a place that is near, or *beyond* denotes that which is more diſtant or farther off: as, *the parlour lies* behither, *or* on this ſide *the kitchen. The army lies* behither, *or* on this ſide *the river.*

BY. *By* denotes the *efficient cauſe* of a thing or action; (or the cauſe by which a thing is performed or done) the *motive* which makes one do a thing, and the *means* which contribute to that end: as, *he was ſlain* by *his enemy, but was wounded firſt* by *his own fear, then* by *his enemy's ſword.*

1. It denotes the *efficient cauſe* of a thing or action; as, *all things were created* by *the Word of God.*

2. It denotes the *motive* which makes one do a thing; as, *ſhe is hurried on* by *her paſſion.*

3. It is uſed to denote the *means* by which one uſes to do a thing, or which contributes any way to the doing of it; as, *he ſatisfies all the world* by *his conduct. He receives the letter* by *the poſt. He perſwades* by *his reaſons.* It ſignifies alſo as much as

In. As by *day*, by *night*, i. e. In *the day-time*, &c.

Through. As, by *Cheapſide*, i. e. through *Cheapſide.*

Beſides. As, by *the mark*, beſides, *&c.*

At. As, *to come* by, i. e. *to obtain, or come* at. There are abundance of other acceptions, but we muſt not enlarge.

Beſide.] Beſide (*i. e.* by the *ſide)* denotes nearneſs, and ſignifies as much as

By, or nigh to. As, *He ſate beſide the river*, i. e. by *or* nigh to *the river. Lay my bones beſide his bones*, i. e. nigh to, *&c.*

It denotes erring or wandering. As, he ſhoots beſide the mark, *i. e. from*, &c. *He is beſide himſelf*, i. e. mad.

Except, ſave, *or* but. As, *no body thinks ſo beſide himſelf*, i. e. except, but, *&c.*

But its chief uſe is to denote *augmentation* or *addition*; as,

More, more than, over and above; as, *there were many things beſides theſe*, i. e. more than, *&c.*

FOR. The prepoſition *for* has a great many ſignifications; and denotes chiefly for what *purpoſe, end*, or *uſe*, or for whoſe *benefit* or *damage* any thing is done; as; *Chriſt died* for *us. He got a dinner for* Peter.

1. *For*,

1. *For*, ſerves to denote the *end* or *object* which one propoſes in any action; as, *to fight* for *the publick good.*

2. It ſerves to mark the *motive*, the *cauſe*, the *ſubject* of any action, and may be rendered by, *in conſideration of*; as, *God hath done all things* for *his own glory. He doth all things* for *the love of virtue. I will write the book* for *your ſake.*

3. It is uſed to mark the *uſe* for which a thing is done; as, Chelſea *hoſpital was built* for *diſabled ſoldiers. He has the beef* for *his dinner.*

4. It is uſed likewiſe to denote *profit*, *advantage*, *intereſt*, and may be rendered by, *in favour of*; as, *the lawyer pleads* for *his client. I do it* for *your intereſt. I wrote* for *your ſatisfaction.*

5. It is uſed to denote for what a thing is proper or not; as, *a good horſe* for *the chariot. It is fit* for *a cabinet. It is a good remedy* for *the fever.* In which laſt example, *to cure* is to be underſtood; and ſo likewiſe in all ſuch ſort of phraſes; for *for* is never uſed to ſignify *againſt*, wherefore ſome verb is always to be underſtood. For,

6. This prepoſition is uſed to denote *agreement*, or *help*, in oppoſition to *againſt*; as, Peter *is* for *me*, John *is againſt me. The ſoldier fights* for *the King.*

7. It is uſed to denote the *convenience* or *inconvenience* of a thing; as, *the coat is too big* for *him. The houſe is too little* for *him. He is big enough* for *his age.* Under this head we may reduce the phraſe, *It is well Sir* for *you.*

8. It is uſed to denote *exchange*, or *trucking*, *recompence*, *retribution*, or *requital*, and *payment*; as, *he changed ſilk* for *lace. He gave a diamond* for *the cryſtal. He rewarded him* for *his good ſervices. To render evil* for *evil. He gave him money* for *the book.* Hither we may likewiſe refer theſe phraſes, *eye* for *eye*, *fault* for *fault.*

9. It

9. It is uſed to denote, *inſtead of*, *in the place of*; as, *I will grind* for *him*, i. e. *in his ſtead. I will watch* for *you*, i. e. *in your place.* Sometimes it ſerves to denote a miſtake; as, *he ſpeaks one word* for *another: to take one perſon* for *another:* and in this ſenſe we are to take this phraſe, *whom do you take me* for? When a man ſuppoſes all that reſpect is not paid him which he counts his due.

10. It is uſed to denote the diſtribution of things by proportion to ſeveral perſons; as, *he ſets down twelve acres* for *every man.*

11. It denotes the condition of *perſons*, *things*, and *times: He was taxed enough* for *his eſtate*, i. e. *conſidering his eſtate. He was a learned man* for *thoſe times*, i. e. *conſidering thoſe times.*

12. It likewiſe is uſed to denote *in the quality of*; as, *he had him* for *a tutor. He hired him* for *a coachman. He ſuborned him* for *a witneſs.*

It ſignifies likewiſe as much as *becauſe of*, or *by reaſon of.* As, *to puniſh a man* for *his crimes*, i. e. becauſe of, *&c. To impriſon him* for *debt*, i. e. becauſe of, *&c. He could not walk faſter* for *age*, i. e. *by reaſon*, or *becauſe of*, &c.

It ſignifies *as*, or *to be.* As, *he was ſent* for *a pledge*, i. e. *as*, or *to be a pledge.*

During. As, *he was choſen* for *life*, i. e. *during life.*

This prepoſition is often uſed to denote the *future time*, *or time to come*, as in the foregoing example.

Concerning, about, as to; *as* for *me*, i. e. *concerning me.*

Notwithſtanding. As, after having ſpoke of the faults of a man, we add, for *all that*, *he is an honeſt man*, i. e. *notwithſtanding all that*, &c.

FROM. *From* ſignifies *motion from a place*, and then it is put in oppoſition to *To*; as, *he goes* from London *to* York, *he goes* from *ſchool.*

1. It

1. It is uſed to denote the beginning of *time*. As, from *the creation of the world*. From *his birth*.

2. It denotes the *original* of things. As, *it grew ſo big* from *a ſmall ſeed*. *He is deſcended* from *the family of the* Stuarts.

3. It denotes the *order* of a thing. As, from *head to foot*. From *firſt to laſt*.

And in theſe three laſt ſenſes it is put before *adverbs*. As, From *thence*, i. e. from *that place*. From *hence*, i. e. *from this place*. From *henceforth*, i. e. *from this time*, or *at all times after this*.

4. It ſignifies *off*. As, *he took me* from *the ground*, i. e. *off the ground*.

IN or INTO. *In* ſerves chiefly to denote or mark, *time*, *place*, *the manner of being*, *of thinking*, *and of acting*, or *doing*, *the motive which cauſes one to act*, *and the means we uſe to act by*.

In relates to *reſt*, *Into* to *motion*. As, Peter *lives* in *the houſe*; *not* into, *&c.* But Peter *goes* into *the cellar*.

1. It relates to *time*; as, In *the ſummer*, in *the winter*.

2. It relates to *place*; as, In *the city*, in *the country*.

3. It is uſed to denote or mark the different *poſtures* and *diſpoſitions* of the body, and the diverſe manners of exiſtence or being, either of *perſons* or *things*, with relation either to *art* or *nature*; as, *to be* in *a ſuppliant poſture*. *To be* in *good* health. *An army* in *battle array*. *He is* in *his ſhirt*. *He is* in *a robe of ſtate*.

4. It ſerves likewiſe to denote the different circumſtances of a perſon's fortune and affairs; as, *to be* in *favour*. *To be rich* in *land*, in *ready money*. *To be* in *war*. *To have his affairs* in *a good condition*.

5. It

5. It ſerves alſo to expreſs the different manners of being, with relation to the paſſions and affections of the ſoul, to the thoughts and operations of the mind; as, *to be* in *fear. To be* in *doubt. To put him* into *good humour. To take it* in *good part. His memory is* in *eſteem.*

6. It denotes alſo the *motive* and *object*; as, *he did it* in *revenge*; *he works* in *hope.*

7. It ſignifies as much as *among*; as, *the wicked has not God* in *all his thoughts*, i. e. among *all his thoughts.*

8. It denotes the changes of a perſon or thing, whether it be into better or worſe; as, *they turn braſs* into *gold.* Narciſſus *was changed* into *a flower*, &c.

9. *In* ſignifies ſometimes *againſt* or *into*; as *he ran the poker* in *my face. He put* in *his mouth.*

OF. *Of* anſwers to the *genitive caſe* of the *Latins*, and admits of the ſame variety of ſignification with it, whether it be put after ſubſtantives, adjectives, or verbs.

1. It ſignifies the *author* of a thing; as, *the works* of Cicero, *i. e.* the works which Cicero wrote.

2. It ſignifies the *poſſeſſor*, or owner of a thing; as, *the palace* of *the king.*

3. As it ſignifies all ſort of relation or reſpect that the latter ſubſtantive has to the former, ſo it ſignifies natural relation; as, *the ſon* of *the earl*, or *the earl's ſon.*

4. It ſignifies the *ſubject*; as, *a cup* of *water*, *a piece* of *bread.*

5. It ſignifies the *object*; as, *a treatiſe* of *phyſick*, i. e. *concerning phyſick. He writes* of *the mathematicks.*

6. It ſignifies the *matter* of which a thing is made; as, *a cup of gold*, *a building* of *marble*, i. e.

i. e. *a cup made* of *gold*, *a building made* of *marble*; which phraſe may be turned into an adjective; as, *a golden cup*, *a marble building*.

7. It is uſed to ſignify the *means* or *cauſe*; as, *to die* of *hunger*, *to die* of *a conſumption*.

8. It is uſed to mark or denote the *quality* of a *perſon* or *thing*; as, *a man* of *honour*, *an affair* of *importance*.

9. It ſometimes denotes an *active ſenſe*; as, *the providence* of *God*, i. e. *the providence by which God takes care of all things*. Sometimes it denotes a *paſſive ſenſe*; as, *the fear of God*, i. e. *by which he is feared*. Sometimes it ſerves to denote both theſe ſenſes; as, *the love* of *God*, i. e. *the love with which God loves his own people*; or, *the love with which good men love God*.

10. It is ſometimes only a note of *explication* or *ſpecification*; as, *the city* of *London*, *the city* of *Rome*.

Laſtly, It ſignifies as much as *among*; as, of *four daughters three were blind*, i. e. among *four daughters*.

From. As, *ſouth* of *London*, i. e. *ſouth* from, &c.

But ſometimes we expreſs *of*, eſpecially when it ſignifies poſſeſſion, by the *genitive caſe*; as, *the king's palace*, i. e. *the palace of the king*; Peter's *horſe*, i. e. *the horſe of* Peter.

OFF. *Off* ſignifies *ſeparation* or *diſtance*; as, *to put* off *his cloaths*. *He ſtood* off *from the fire*.

1. It denotes delay; as, *he puts me* off, i. e. *delays*.

2. *Off* and *on* being joined together denote *inconſtancy* or *unſettledneſs*; as, *he is* off *and* on *with me*, i. e. *he ſometimes agrees, and ſometimes will not*.

ON.

ON or UPON. *On* or *Upon* relates both to *time* and *place*; as, on *or* upon *that day*. On *or* upon *the table*.

1. When *on* or *upon* relates to place, it has diverſe uſes, where it is employed in a ſenſe more or leſs proper, but it every where denotes the ſuperiority of the ſituation [that is, being uppermoſt or over] of perſons or things in reſpect to one another; as, *to put the fiſh* on *or* upon *the table*. *To lie* on *or* upon *the bed*. *To put his hat* on *or* upon *his head*. *A bridge* on *or* upon *the* Thames.

2. And in alluſion to his acceptation, it is uſed in ſpeaking of the impoſition or raiſing of taxes, contributions, *&c.* And then it ſerves to denote either the perſons of whom the taxes are demanded, or the funds from whence the taxes are raiſed; as, *he laid contributions* on *or* upon *all the enemies country*. *It is paid out of the tax* upon *malt*, *and* upon *coals*, *candles*, &c.

3. In ſpeaking of buſineſs it is uſed to denote what we are doing, and the matter or ſubject of our converſation, deliberation, or application; as, *to diſpute* on *or* upon *the ſubject of*, &c. *To deliberate* on *or* upon *ſuch a propoſition*. *To make notes* on *or* upon *ſuch an author*.

4. It ſerves alſo to denote the cauſe or occaſion of doing any thing; as, Upon *the news of her arrival he preſently departed*. On *or* upon *the advice of the approach of the enemy they fled*.

5. It ſerves to denote by the virtue or conſideration of what a perſon ſays, does, or deſigns any thing; as, On *or* upon *thoſe hopes we married*. *He ventured*, *relying* upon *the public faith*, i. e. *by virtue of*, *in conſideration of*, &c.

6. It ſerves alſo to denote the terms which one makes uſe of to affirm any thing; as, *I proteſt* on

or

or upon *my honour*. On *or* upon *my conſcience*. *To ſwear* on *or* upon *the goſpels*.

On or *upon* do alſo ſignify

Concerning; as, *he has agreed* on *that matter*, i. e. *concerning*, &c.

Alſo *after:* and denotes the reiteration or repeating of ſomething already done or ſpoken; as, *he thanks me with letter* upon *letter*. *He repeats line* upon *line, and precept* upon *precept*.

When it is added to verbs, it ſignifies as much as *forward* or *continuation*; as, *to go* on, i. e. *to go forward*, &c. and anſwers to *off*, as, *to put* on, *to put* off.

OUT, or OUT OF. *Out* or *out of* refers to the *matter*, *place*, *time*, *number*, or multitude from whence any perſon or thing *comes*, *goes*, *is ſought*, *fetcht*, *taken*, &c. As, *he took it* out of *the fire*. *He came* out of *the church*.

It denotes the reaſon or cauſe of a thing; as, *ſhe did it* out of *ſpite*, i. e. *by reaſon of ſpite*.

It ſignifies diſtance; as, *go* out of *my ſight*, i. e. *from my ſight*.

It ſignifies *not within the reach of*; as, out of *gun ſhot*, i. e. *not within the reach of*, &c.

It ſignifies *not in*; as, Out of *date*. Out of *place*. Out of *faſhion*. Out of *heart*, i. e. not in *date*, &c.

OVER. *Over* refers to the height of place, above which any thing is ſaid to be, or to be done; as, *a black ſhower hangs* over *his head*. *He holds the ſword* over *her head*.

It refers to the diſtance of place, beyond or croſs or overthwart which any thing moveth or is made to move; as, *he goes* over *ſea*, i. e. *beyond* or *croſs*, &c.

Over denotes exceſs; as, *it comes by* over *much eaſe*, i. e. too much, *&c.* *No body is* over *happy*, i. e. too, *&c.*

It ſignifies *above*; as, *it is not two fingers* over, i. e. above, *&c.*

It ſignifies *through*; as, *he is known all* over *the world*, i. e. *through* the whole, *&c.*

It ſignifies *power* or *authority*; as, *the captain is* over *the ſoldiers*, i. e. above in command or dignity.

Beſides; as, *he gave me four* over, *i. e.* beſides, *&c.*

Being put after verbs it ſignifies to *deſiſt* or *leave off*; as, *he gives* over, *i. e.* he deſiſts, *&c.*

THOROUGH or THROUGH. *Thorough* or *through*, ſerves to mark the efficient cauſe (or the cauſe that brings a thing to paſs) of a thing or action, the motive of doing a thing, and the means that conduce thereto.

1. *The efficient cauſe*; as, *nothing is done but* through *the permiſſion of God. The world was created* through *the power of God*, i. e. by.

2. *The motive*; as, *ſhe does it* through *envy.*

3. *Thorough* or *through* relates likewiſe to *place*, and is uſed to denote *preſence* and *movement into place*; as alſo to the *medium* or *middle of place*; as, *the power of God is ſeen* throughout *the world. He ran him* through *the body. The beams of the ſun paſs from the Heaven* through *the air to the earth.*

Quite through, *i. e.* through *both ſides.*

'TILL or UNTILL. *'Till* or *untill* relates only to *time*; as, *he ſtaid* 'till *four o'clock.*

'Till ſignifies *before*; as, they did not dare to begin the war, *'till* the ambaſſadors were come back from *Rome*, i. e. *before.*

It

It denotes *delay*; as, *he hath born gently with* *e* till *or* until *now*.

TO. *To* (or *unto*, which is not ſo much uſed s formerly) ſignifies,

1. Motion to a place; as, *I go* to Rome, to rance, *&c.*

2. Relation; as, *good* to *his friends*. *Favour-ble* to *the church*. *I give money* to Peter. *Like* *o me*.

3. It likewiſe denotes the uſe for which a ing is deſigned; as, *a mill* to *grind coffee*. *A* *ſon* to *waſh hands*.

4. It denotes the *capacity*, *aptitude*, and preſent ſpoſition; as, *a man qualified* to *undertake any* *ing*. *It is eaſy* to *do*. *Wine fit* to *drink*.

It denotes alſo *deſign*, or *intent*; as, *to invite* *dinner*. *To have ſomewhat* to *do*. It likewiſe gnifies as much as,

In. As, to *day*, i. e. in *this day*. To *morrow*, e. In *the next day*.

For. *He did it* to *the end*, i. e. for *the end*. *e gave her* 500 *pounds* to *her portion*, i. e. for, to be *her portion*.

Before. As, *He made an oration* to *the queen*, e. before *the queen*. *He commends him* to *his* *e*, i. e. before *his*, &c.

About, Of, concerning. As, *it follows that I* *eak* to *that one part of honeſty*, i. e. about, of, *c*.

Towards. As, *Your kindneſs* to *me is great*, i. e. wards *me*, &c.

Until. As, *The parliament is prorogued* to *No-mber*, i. e. Until *November*, &c. And here it notes delay.

In compariſon of. As, *He is nothing* to *me*, i. e. *compariſon of me*. *He thinks them clowns* to

him, i. e. *In Compariſon of him*, and ſometimes it ſignifies,

May *or* Can. As, *I have none* to *comfort me*, i. e. *who* may, can *or* will *comfort me*.

Laſtly, This prepoſition being put before our verbs, anſwers to the infinitive mood of the *Latins*, as, to *fight*, *pugnare*, to *teach*, *docere*: Where we may farther obſerve, that to *fight* is as much as fighting; ſo, to *teach*, teaching; as, *I love* to *fight*, to *teach*, i. e. *I love fighting*, *teaching*.

This prepoſition is frequently left out both in ſpeaking and writing; as when we ſay, *like me*, *give me*, *tell me*, *near me*, &c. In all which places *me* is put for *to me*.

To is ordinarily left out after verbs of one ſyllable that imply a relation, whether of acquiſition or motion, eſpecially before the perſonal pronouns, when the nouns or pronouns immediately follow the verbs; as, *Give me the cup*. *Send me my book*. *Bring me your ſword*. And alſo after the helping verbs *can*, *let*, &c. And likewiſe before the infinitive mood.

TOWARD. *Toward* or *towards* has much the ſame ſignification as *ward*, and is uſed to denote both *time* and *place*, though it does more naturally refer to *place* than to *time*.

1. It is uſed to denote *time*, but without any preciſe fixing of it; as, towards *the ſpring*, towards *noon*, towards *the end of winter*.

2. But it gives you a more preciſe and exact Diſtinction, when it is applied to *place*; as, *the troops march* towards *the* Rhine. *To have his eyes turned* towards *heaven*.

From *Ward* (ſee *Ward*,) comes *hither-ward*, *up-ward*, *down-ward*, *fore-ward*, *back-ward*.

UNDER. *Under* is a prepoſition that refers both to place and time.

But as it relates to time, it is ordinarily reſtrained to the marking the time of a *Reign* or *Government*; as, under *the reign of queen* Anne, under *the government of* Auguſtus *Chriſt was born*; and by abbreviation, or for ſhortneſs ſake, we ſay, under queen *Anne*. Under *Auguſtus*. And we uſe it in the ſame acceptation or ſenſe in ſpeaking of the time of the birth of any fortunate perſon, as, *he was born* under *a happy planet*, under *a favourable conſtellation*, i. e. *a happy planet*, *a favourable conſtellation ruled at his birth*.

Under, as it relates to place, denotes being lower in ſituation or place; as, *every thing that is* under *heaven*, *or* under *the earth*.

And it is in alluſion to this acceptation, when we ſay, *he retired* under *the cannon of ſuch a place*: *to put a thing* under *lock and key*.

It ſignifies privately or ſecretly; as, *to do a thing* under *hand*, i. e. *privately*.

Lower, as, under *lip*, under *ſide*, i. e. lower.

WARD. *Ward* is a prepoſition that is always ſet behind another word, and denotes the tendency of perſons or things to one another; as, *heaven* ward, i. e. *to heaven*, or *toward heaven*.

Ward comes from the *Saxon weard*. The *Saxons* ſay *eaſtweard*, *weſtweard*, as we do *eaſtward*, *weſtward*. i. e. towards the *eaſt*, &c.

Of this word and the prepoſition *to* is compounded the prepoſition *toward*.

WITH. *With* is uſed to denote *conjunction*, *union*, *mixture*, *ſociety*, *accompanying*, *means*, *inſtrument*, *manner*, &c.

1. It ſerves to denote conjunction, union; *he friends* with *all the world*.

2. It denotes mixture: *to put a little vinegar* with *a great deal of oil*.

3. It denotes ſociety, or accompanying; as, *To eat* with *his friends. To go* with *him.*

4. It is uſed to mark the means; as, with *the grace of God.* With *the help of his friend. He purges himſelf* with *buckthorn.*

5. It marks the manner of being or doing; as, *To ſpeak* with *eloquence. To anſwer* with *ſweetneſs*, with *haughtineſs*, &c.

6. The inſtrument; as, *He killed him* with *the ſword.*

7. Oppoſition or Againſt; as, *The duke of* Marlborough *fights* with *the* French, *i. e.* againſt, *&c.*

WITHIN. *Within* is a prepoſition referring both to time and place.

1. When *within* refers to place, it ſerves to denote, that the perſon or thing of which we ſpeak is contained or comprehended in that place; as *Peter is* within *the houſe. He walks* within *the garden.*

2. When it refers to time, it ſerves to fix and determine the ſpace of time, with reſpect to the thing that is doing; as, *He will go* within *three days. It will be finiſhed* within *two hours.*

WITHOUT. *Without* is put in oppoſition to *within*; as, *He is not* within *the houſe, for he* without *doors.*

It denotes what they call privation or excluſion.

It is uſed to denote privation, that is, in ſpeaking of a good or advantage we have not; as, *Nothing can be* without *the grace of God. He paſſed the night* without *ſleep*, i. e. *not having any*, &c.

Excluſion, or being exempt or free from; as, *He ſpoke* without *paſſion*, i. e. free from, *&c.*

Without ſignifies *not with*; as, *He did it* without *the authority of parliament*, i. e. *not with*, &c. without *jeſting*, i. e. *not with*, &c.

It ſignifies *void of*; as, *He is* without *wiſdom*, i. e. *void of*, &c. *He is* without *riches*, i. e. *void of*, &c.

It ſignifies *unleſs*, or *except*; as, *He will not come* without *being ſent for*, i. e. *unleſs* or *except*, &c. for, *without he be ſent for*, is not good *Engliſh*.

It ſignifies *beſides*; as, *There were two hundred* without *the boys*, i. e. *beſides*, or not counting the boys.

As to the words, *touching*, *concerning*, *according to*, *belonging to*, *during*, &c. theſe are rather participles than prepoſitions.

Q. *What does* above *relate to?*

A. Above relates to *place*, and anſwers to *below* or *beneath*, &c. And ſo you may repeat the queſtion relating to the reſt of the prepoſitions.

CHAP. XXII.

Of the Prepoſitions uſed in Compoſition.

Q. *WHat is a compounded word?*

A. A compounded word is, when two more words go to the making up of one.

Words in *Engliſh* are compounded, either with a prepoſition, or with ſome other part of ſpeech.

The prepoſitions are of two ſorts, ſeparable and inſeparable; the ſeparable prepoſitions are ſuch as may be uſed alone, the inſeparable are ſuch as are not uſed in *Engliſh* unleſs in compoſition.

But we ſhall conſider the chief ſenſes of the prepoſitions in an alphabetical order. We ſhall begin with the *Engliſh* prepoſitions, then we ſhall

ſpeak of thoſe that are *Latin*, and laſtly of thoſe that are *Greek*.

A, is uſed for *on* or *in*; as, *afoot*, *aſhore*, for *on foot*, *on ſhore*; *abed*, *adays*, *anights*; for *in bed*, *in the days*, &c. This *a* is alſo oftentimes redundant or ſuperfluous, at the beginning of a great many words; as in *abide* for *bide*, *ariſe* for *riſe*, *awake* for *wake*, *above*, *abroad*, &c.

Be is often redundant or of no ſignification at the beginning of a great many words; as *bemoan*, &c. But it ſometimes is ſignificant, and ſignifies *about*; as in *beſprinkle*, i. e. to ſprinkle about; to *beſtir*, i. e. to ſtir about; to *beſmear*, to *bedawb*, to *bethink*, i. e. to have his thoughts about him, *&c.* *To beſiege*, &c. It ſignifies *by* or *nigh*; as, *beſide*, i. e. by or nigh the Side. It ſignifies *in*; as *betimes*, i. e. in time, or early. It ſignifies *for* or *before*; as, *to beſpeak*, i. e. to ſpeak for, *&c.*

For ſignifies negation or privation, *i. e.* it denies or deprives; as in *to forbid*, i. e. bid it not to be done; *to forſake*, i. e. not to ſeek it any more; *to forgive*, i. e. not to give or reckon it to one, *&c.* *to forſwear*, i. e. to ſwear the thing not to be that is ſo, *&c.*

Fore, ſignifies as much as *before*; as, *to foreſee*, to ſee before it comes to paſs; *to forebode*, to tell or ſay before it happens.

Mis, is always uſed in a bad Senſe, it denotes defect or errour; as, *Miſ-deed*, i. e. an ill deed, or not done right; ſo from *take*, *to miſtake*, to take it wrong, or otherwiſe than it is; ſo *to miſuſe*, *to miſimploy*, *to miſapply*, &c.

Over, ſignifies eminency or ſuperiority; as, *to over-come*, *to over-ſee*, *to over-rule*: it denotes alſo exceſs; as, *over-haſty*, i. e. too haſty, *over-joyful*.

Out, ſignifies exceſs, excellency or ſuperiority in any thing; as, *to out-do*, *to out-run*, *to out-go*, &c.

Un,

Un, denotes negation and contrariety, or the not being ſo or ſo; alſo diſſolution or the undoing a thing already done: for example, *un* being prefixed or ſet before adjectives, ſignifies *not*; as *pleaſant*, *unpleaſant*, i. e. not pleaſant; ſo *unworthy*, i. e. not worthy; *unſound*, i. e. not ſound, *&c.* Here *un* anſwers to the *Latin* prepoſition *in*. But when *un* is put to verbs, it deſtroys, makes void, or undoes what has been already done; as, *to ſay*, *to unſay*, which ſignifies not only *not to ſay*, but to call back and deny what has been ſaid to be ſaid; ſo *to undo*, is to deſtroy what has been already done; *to unweave*, is to undo what has been already weaved. This is an imitation of the *Saxon on* or *un*, which is alſo compounded with adjectives and verbs; as, *unlytel*, not little, *i. e. great*; ſo *unentytan*, to untie, *&c.* Thus the *Scots* ſay unwell, *i. e.* not well.

Up, denotes motion upwards or place and things that lie upwards; as, *upland*, i. e. the upper land, or the land that lies high in reſpect of ſome other; *upſide*, i. e. the ſide that is higheſt.

With ſignifies againſt; as, *to withſtand*, i. e. to ſtand againſt; ſometimes it ſignifies as much as *from* or *back*; as, *to withhold*; i. e. to hold from one; *to withdraw*, i. e. to draw from or back, *&c.*

Of the Latin *prepoſitions, that are uſed in the compoſition of* Engliſh *words.*

Ab or *Abs*, i. e. *from*, when it is compounded, denotes ſome exceſs or encreaſing the ſenſe of the Words, as, *to abhor*, *to abuſe*, *abſurd*, &c. or elſe it ſignifies *parting* or *ſeparation*; as, *to abſtain*, *to aboliſh*, *to abdicate*, &c.

Ad ſignifies *to* or *at*; as, *advocate*, *advent*, *adverb*, *adjective*, *adjacent*, &c. Where *ad-*

vocate is one that is *called to*, &c. *Adjacent*, that which lies *at* or *nigh*.

Ante, ſignifies *before*; as, *antecedent*, the foregoing word, or the word that goes before another in a ſentence: to *antedate*, or date it *before*, &c.

Circum, ſignifies *about*; as, *Circumlocution*, a *round about* way of ſpeaking, as when one word is expreſſed by many; *circumvallation*, *a ditching about*; *circumſtance*, what ſtands, as it were, *about* a matter, as *time*, *place*, *perſon*, &c.

Con from *cum*, ſignifies *with* or *together*; as, *convocation*, a calling or meeting *together*; *colloquy*, a talking *with* or *together*; *copartner*, a partner *with* another; *commerce*, *trading together*.

Contra, ſignifies *againſt*; as, *to contradict* or *gainſay*; and denotes *oppoſition* or *contrariety*: And hence comes the prepoſition *counter*, as to *counterfeit*, &c.

De, ſignifies a kind of motion *from*, as, *decant*, *detract*, *deduce*, *decay*, *defile*, for filing off, *to decamp*, that is to move the *camp*, &c. Sometimes it only extends the ſenſe of the word; as, *to demonſtrate*, *to deplore*, &c.

Dis, ſignifies *ſeparation*, *difference* or *diverſity*, and does every where give a ſignification contrary to the word it is compounded with; as, *diſagree*, not to agree; *diſbelieve*, not to believe; *diſadvantage*, no advantage; *diſlike*, not to like.

Di, has hardly any other uſe than the extending or ſtretching out the ſenſe of the word it is compounded with; as, *to direct*, *to diminiſh*, &c.

E or *Ex* ſignifies *out*; as, *Event*, the falling *out*; *to eject*, to caſt *out*; *to exclude*, *to ſhut out*: *to expreſs*, *exhibit*, *expect*, *explain*; *eloquence*, *elocution*, &c.

En, ſee under *In*.

Enter

Enter, comes from the *French entre*, and that from the *Latin inter*, i. e. *between*, &c.

Extra, ſignifies *beyond*, *over* and *above*; as, *extravagant*, one that goes beyond bounds; *extravaſated blood*, blood that is thrown out or beyond the veſſels, *&c.*

In generally denotes the poſition or diſpoſition, or an action, whereby one thing as it were put into another, or the impreſſion whereby a thing receives ſuch or ſuch a form, and becomes ſuch or ſuch; as, *to import*, *to impale*, *to incloſe*, *to invelop*, *to inroll*, *to infuſe*: in theſe words *in* marks the action, by which one thing comes to be put into another. But in theſe words, *to inchant*, *in inrage to incourage*, *to inrich*, *in* denotes the impreſſion by which one thing receives ſuch or ſuch a form, and becomes ſuch or ſuch, *&c.*

In is alſo uſed at the beginning of words to denote privation or *not*, and gives a contrary ſenſe to the word it is compounded with; as, *indecent*, i. e. *not decent*; *inhumane*, *not humane*; *injuſtice*, *not juſtice*; *innocent*, *not nocent*, i. e. *hurtful*; *invincible*, not to be conquered.

En, is a prepoſition that we uſe in the ſpelling of words that come from the *French*; as, *to enrage*, *encourage*; though we do not always obſerve this diſtinction; for we ſometimes write *in* inſtead of *en*: this *en* has much the ſame ſignification as *in*, but it never denotes *privation* or *not*, which *in* often denotes.

But it is to be obſerved, that as all *Latin* words compounded with *in* do not denote privation; ſo neither do all *Engliſh* words which are written with *in*: for we have many of them from the *French*, but which are for the moſt part originally *Latin*, that are promiſcuouſly written with *en* or *in*, in which the genuine ſignification of the *Latin* prepoſition *in* is preſerved; as, *ingender*, *implant*,

Ingrave, &c. which are alſo written with *en*, as *engender*, *engrave*, &c. and their participles *engendered*, *engraven*, &c. And it were to be wiſhed, for the ſake of foreigners, that *en* were preſerved in thoſe words that come from the *French*, rather than that the *Latin in* ſhould be reſtored, whence the *en* came: by this means all ambiguity or uncertainty concerning the ſignification of this prepoſition would be removed; for *un* is always privative, or ſignifies as much as *not*; *en* never is: but *in* is ſometimes privative and ſometimes not; for it is not privative in the words that are promiſcuouſly written with *en* or *in*. But in other words it is moſt commonly privative, namely in thoſe which come from *Latin* words that are originally ſo.

Inter, ſignifies *between*; as, *to intervene*, to come between; *interval*, the ſpace between; *interrupt*, to break in between other buſineſs; but in *interdict* it ſignifies as much as *for* in *forbid*, &c. Sometimes we uſe *enter* in words that come from the *French*, and they are written *entre*, which comes from the *Latin inter*.

Intro, is a *Latin* adverb from the prepoſition *intra*, or a various ending of the ſame prepoſition, and ſignifies *within*; *to introduce*, to bring into, *&c.*

Ob, ſignifies againſt; as, *obſtacle*, i. e. what ſtands in the way; *to oppoſe*, to put againſt.

Per, i. e. *through*, it denotes a certain degree of excellency or exceſs; *perfect*, i. e. thoroughly done; *perforate*, *to pierce through*, *to perſecute*, *to perſuade*.

Poſt, *after*; as *poſtſcript*, i. e. written after; a *poſthumous work*, that is publiſhed after the author's death.

Pre, comes from the prepoſition *præ*, and ſignifies *before*; as, *to premeditate*, to meditate of before;

before; *preface*, *prepare*, *prefer*, *prevent*; *pre-ingage*, or to engage before-hand, *&c.*

Pro, ſignifies *for*, or *forth*; but it has alſo a great many other ſenſes; as, *to profeſs*, *protect*, *pronounce*, *prorogue*, *promiſe*, &c.

Preter, ſignifies *againſt*; as, *preternatural*, againſt nature.

Re, generally implies a repeated action; as, *to repeat*, i. e. to ſay over again; *to relapſe*, to fall ill again; *to return*, i. e. to come again; *to re-enter*, to enter again: ſometimes it denotes oppoſition or *againſt*; as, *to repulſe*, to beat back: it often denotes only the enlarging the ſenſe of the ſimple verb; as, *to repoſe*, *repaſt*, &c.

Retro, ſignifies *backward*; as, *retrograde*, *motion*, i. e. a going backward.

Se, for *ſine* without, or *ſeorſum*, by itſelf, in ſuch words as theſe, *ſecure*, (i. e. *ſine curâ*, or *ſeorſum*, *à curâ*) *ſemote*, *ſeparate*, *ſeclude*, and the like.

Sub, ſignifies *under*; as, to *ſubſcribe*, to write under.

Subter, *under*; as, *ſubterfluous*, flowing under, *&c.*

Super, *upon*, *over*, or *above*; as, *ſuperſcription*, the writing upon a letter; *ſuperfluous*, over and above: this prepoſition is changed in ſome words that come from the *French* into *ſur*, *upon*, or *over*; as, *ſurface*, &c.

Trans, ſignifies *over* or *beyond*; as, *to tranſport*, to carry over; *to tranſgreſs*, to go beyond; and it ſignifies in a great many words the moving from one place to another; as, *to tranſplant*, *to tranſpoſe*, *tranſmigration*, &c. In other words it denotes the changing of one thing into another; as, *to transform*, *transfigure*, *tranſubſtantiation*, &c.

The Greek *Prepoſitions*; *the chief of theſe are,*

A, which ſignifies *privation* or *not*; as, *anonymous*, without a name; *anarchy*, without government.

Amphi, ſignifies *on every ſide.*

Anti, ſignifies *againſt*; as, *antagoniſt*, one that is againſt you; *antichriſt*, one that is in oppoſition to Chriſt.

Hyper, *over* or *above.*

Hypo, *under.*

Meta, is the ſame as *trans*, i. e. *beyond*; or elſe denotes the changing of one thing into another, as, *metaphor*, *metamorphoſis*, i. e. transformation.

Peri, *about.*

Syn, *with* or *together*; as, *Synod*, that is *convocation*; *Syntax*; that is, *conſtruction.*

The prepoſitions do often change their laſt letter into the conſonant that the word begins with: as, in *con*, *n* is changed into *l*, as *Colloquy*; and ſometimes they loſe a letter, as in *coeternal*, where *n* is left out, *&c.* But we muſt not now enlarge.

Queſtions relating to the twenty-ſecond Chapter.

Q. *What does* ab *ſignify?*

A. From, and denotes ſeparation, *&c.*

Q. *What does* ante *ſignify?*

A. Before: and ſo you may repeat the queſtion with reſpect to any of the other prepoſitions.

CHAP.

CHAP. XXIII.

Of the INTERJECTION.

Q. *WHAT is an Interjection?*

A. An Interjection is a part of ſpeech, that denotes ſome ſudden motion or paſſion of the ſoul.

They may be divided into *Solitary* and *Paſſive*, being uſed by us when we are alone, or not ſo directly tending to diſcourſe with others, in which the party ſpeaks as ſuffering ſome change in himſelf. They are the reſult, either of a ſurprized judgment, denoting either admiration, as *heigh*; doubting or conſidering, as, *hem*, *hy*; deſpiſing, as, *piſh*, *ſhy*, *tuſh*, &c. or ſuch as denote a ſuprized affection moved by the apprehenſion of good or evil, denoting mirth; as, *ha*, *ha*, *he*; ſorrow, as, *hoi*, *oh*, *oh*, *ah*; love and pity, as, *ah*, *alack*, *alas*; hate and and anger, as, *vaugh*, *hau*, *phy*, *foh*.

The other ſort may be ſtiled *Social* and *Active*, being never uſed by us when we are alone, but immediately tending to diſcourſe with others, in which the party ſpeaks with deſign to procure ſome change in his hearers. Theſe are ſuch as denote exclaiming, or crying out, as, *oh*, *ſoho*; ſilencing, as, *ſt*, *huſh*; ſuch as are uſed to diſpoſe the ſenſes of the hearer, beſpeaking his attention, *ho*, *oh*; expreſſing attention, as, *ha*; ſuch as are uſed to diſpoſe the affections of the hearer, by way of inſinuation or blandiſhment, as, *now*; or by way of threatning, as, *ve*, *woe*. But *woe* is rather a ſubſtantive; for *wo's me*, is, *woe is to, or for me*.

PART.

PART III.

CHAP. I.

Of Etymology *or* Derivation.

HAVING in the former part treated of the ſeveral parts of ſpeech; I ſhall now come to obſerve the agreement or affinity of each to the other, or how one word comes or is derived from another: and this part of Grammar is called Etymology.

Q. *What do you mean by* Etymology?

A. Etymology, as it is here treated of, relates to the derivation of words, or ſhows how one word comes from another.

From any ſubſtantive, or adjective, put for a ſubſtantive, (in the ſingular number) is formed the genitive caſe, by adding *s*.

Every ſubſtantive put for an adjective, becomes an adjective.

Q. *Do ſubſtantives ever become verbs?*

A. Yes: many ſubſtantives, and ſome adjectives (and ſometimes the other parts of ſpeech) being put for verbs, become verbs; and denote or ſignify ſome ſort of application of the ſame thing, or the thing ſignified by the ſubſtantive:

The

The vowel being commonly made long, and the conſonant ſoftened.

As from *a houſe* comes *to houſe*, i. e. to go into a houſe, or to receive into a houſe. From *braſs* to *braze*, i. e. to cover with braſs: ſo from *glaſs* to *glaze*; *graſs* to *graze*.

Sometimes the ſyllable *en* is added eſpecially to verbs that come from adjectives; as, from *ſhort*, comes *ſhorten*, that is to make ſhort; *faſt*, to *faſten*; *white*, to *whiten*, or to *white*.

Q. *Do ſubſtantives come from verbs?*

A. Yes. From verbs are formed the participles; the paſſive one that ends in *ed* or *en*; as, *loved*, *given*: and the active participle that ends always in *ing*, as *loving*: from which verbs, by the addition of *er* to the ending of the preſent tenſe, comes a ſubſtantive ſignifying the *agent* or *doer*. As from *hear* comes the noun *hearer*, i. e. one that hears: from *run*, *runner*, i. e. one that runs.

Q. *What do adjectives that end in* y *denote?*

A. From ſubſtantives, by adding the termination or ending *y*, are formed adjectives of plenty, or of abounding.

As, from a *louſe*, comes *louſy*, i. e. one that has a great many *lice*; *wealth*, *wealthy*; *health*, *healthy*; *might*, *mighty*.

Some adjectives end in *en*, and ſignify the matter out of which any thing is made; as, *aſhen*, *birchen*, *oaken*, *beachen*; an *oaken ſtick*, i. e. a ſtick made of oak.

Q. *What do adjectives that end in* ful *ſignify?*

A. From ſubſtantives come alſo adjectives, denoting *fulneſs*, by adding the termination *ful*.

As from *joy* comes *joyful*, i. e. full of joy; *fruit*, *fruitful*; *youth*, *youthful*.

Q.

Q. *What do adjectives that end in* ſome *denote?*

A. Sometimes the termination *ſome* is added, having much the ſame ſenſe with *ful.*

As, from *trouble* comes *troubleſome*, i. e. full of trouble; *delight*, *delightſome*; *game*, *gameſome*; *burden*, *burdenſome*;

Q. *What do adjectives in* leſs *denote?*

A. The termination *leſs*, being added to ſubſtantives, forms adjectives ſignifying *want.*

As, *worthleſs*, i. e. of no *worth*, or that wants *worth*; *witleſs*, *heartleſs*, *joyleſs*, *careleſs.*

The ſame thing is alſo ſignified by *un* or *in*, prefixed to adjectives, though *in* is only uſed in words derived from the *Latin.*

As, *pleaſant*, *unpleaſant*; i. e. not pleaſant; *wiſe*, *unwiſe*; *profitable*, *unprofitable*; *innocent*, i. e. not hurtful; *impatient*, i. e. not patient.

By adding the termination *ly*, to ſubſtantives, and ſometimes to adjectives, are formed adjectives which denote *likeneſs.*

As, from *giant*, comes *giantly*, i. e. like a *giant*; *earth*, *earthly*; *heaven*, *heavenly*; *god*, *godly*; *good*, *goodly.*

The ſame termination *ly*, being alſo added to adjectives, forms adverbs of quality, as from *mighty*, comes *mightily*; *rich*, *richly*, &c.

Q. *What do adjectives in* iſh *ſignify?*

A. Adjectives dimunitive, or adjectives that denote leſſening of the ſignification are made by adding *iſh* to adjectives, and often to ſubſtantives.

As, *green*, *greeniſh*; i. e. a little or ſomewhat *green*; *ſoft*, *ſoftiſh*; *thief*, *thieviſh*; *woolf*, *wolfiſh.*

N. B. But theſe words in *iſh*, if they come from a ſubſtantive, they generally denote *likeneſs*; as, *wolfiſh*,

wolfiſh, i. e. like a *wolf*, from the ſubſtantive *wolf*; but if they come from an adjective, they denote diminution, or leſſening the ſenſe of the word they come from; as, *ſoftiſh*, i. e. ſomewhat *ſoft*; from the adjective *ſoft*.

There are alſo ſome national names which end in *iſh*; as, *Engliſh*, *Spaniſh*, *Daniſh*, *Scottiſh*, (by contraction *Scots*) *Swediſh*, &c.

CHAP. II.

Of Subſtantives *Diminutive*, &c.

Q. *WHAT is a* Diminutive *Noun?*

A. A Noun *Diminutive* is a word, that commonly, by the addition of ſome letter or ſyllable to the word from whence it comes, ſerves to denote a diminution or leſſening the ſenſe of that word from whence it comes; as, *lambkin*, from *lamb*.

Here *kin* being added to *lamb*, denotes the leſſening the ſignification of the word, for *lambkin*, is a little *lamb*.

Ing is moſtly the diminutive termination as to *animals*: *goſling*, *duckling*, and the like. *Ing* there ſeems to ſignify *young*. So that *lambkin* is for *lamb-ing*, *lamb-young*. The *k* being put in here for better ſound's ſake.

So theſe are forms of diminutives; from *hill*, *hillock*, i. e. a little hill; *part*, *particle*, *parcel*, *poke*, (an old word) *pocket*, i. e. a little poke; I *will not buy a pig in a poke*, i. e. a bag. A *gooſe*, *goſling*. So *wilkin*, i. e. little *will*; *Tomkin*, little *Tom*.

Q.

Q. *What do nouns that end in* ſhip *denote?*

A. Words ending in *ſhip* denote or ſignify *office, employment,* or *condition.*

As, *kingſhip,* i. e. the office of a King; *ſtewardſhip,* the office or employment of a ſteward; ſo *fellowſhip, partnerſhip, chancellorſhip, headſhip, lordſhip, worſhip,* whence *worſhipful,* and to *worſhip.*

Q. *What do nouns ending in* dom *denote?*

A. Words ending in *dom* denote firſt office, or charge with power and dominion, or without them; as, *popedam, kingdom;* ſecondly, the *ſtate, condition, quality,* and *propriety,* and alſo the *place* in which a perſon exerciſes his power; as, *freedom, thraldom, whoredom, wiſdom,* &c. *Dukedom,* which denotes the authority or power of a duke, as alſo the place where he exerciſes that power.

Q. *What do nouns that end in* rick *and* wick *denote?*

A. Words ending in *rick* and *wick* denote alſo *office* and *dominion;* as, *biſhoprick, bailywick.*

From adjectives by adding *neſs,* come alſo ſubſtantives, which ſignify the eſſence of the thing.

As, from *white, whiteneſs; hard, hardneſs; great, greatneſs; ſkilful, ſkilfulneſs,* &c.

Q. *What do words that end in* hood *or* head *denote?*

A. Nouns that end in *hood* or *head,* denote the *ſtate, condition,* and *quality;* as, *godhead, manhood, widowhood, knighthood, likelihood, falſehood,* &c.

There are alſo other ſubſtantives (derived from adjectives and verbs) which are made by adding the ending *th;* there being ſometimes ſome ſmall change made.

As,

As, from *long*, comes *length*; *ſtrong*, *ſtrength*; *broad*, *breadth*; *wide*, *width*; *deep*, *depth*; *high*, *height*, (or as formerly *heighth*;) *true*, *truth*.

CHAP. III.

Of words borrowed from the Latin.

WE have a great many words borrowed from the *Latin*, (and indeed almoſt all that are not words of one ſyllable, or that do not come from words of one ſyllable, are *Latin:)* but the greateſt part of theſe the *French* or *Italians* borrowed from the *Latin*, and we from them.

Noun Subſtantives as well as adjectives, are made *Engliſh* from the *Latin*, by ſome little alteration or change in the words, which is common to us with the *French*; as,

Nature comes from the *Latin* word *natura*; grace from *gratia*; clemency, *clementia*; ſynod, *ſynodus*; ingenious, *ingenioſus*; ingenuous, *ingenuus*; ornament, *ornamentum*; vice, *vitium*.

Our verbs that come from the *Latin*, are formed or made from the preſent tenſe, or from the ſupines, by laying aſide the termination or ending, and making ſome other ſmall alteration.

From the preſent tenſe are formed extend from *extendo*; ſpend and expend from *expendo*; conduce, *conduco*; diſpoſe, *diſpicio*; approve, *approbo*; conceive, *concipio*.

From the ſupines *ſupplicatum*, *demonſtratum*, are formed *ſupplicate*, *demonſtrate:* So *diſpoſe*, *ſuppreſs*, *collect*, come from the ſupines by throwing away the ending, *diſpoſitum*, *ſuppreſſum*, *collectum*.

There

There are alſo many nouns and verbs which we have brought into our tongue, that are purely *French*, and which are not derived from the *Latin*: As,

Garden, *garter*, *buckler*, *to advance*, *to cry*, *to plead*, which come from the *French jardin*, *jartiere*, *bouclier*, *avancer*, *crier*, *plaider*, &c. Though indeed there are not many words in the *French* tongue that are purely *French*, and which are not originally derived from the *Latin*.

But there are many words which are for the moſt part common to us with the *Germans*, of which it is doubtful whether the antient *Teutones* received them from the *Latins*, or the *Latins* from them, or whether they did not both receive them from the ſame common fountain.

As, *wine*, *vinum*, Sax. οἶνος; *wind*, *ventus*, Sax. *wind*; *went*, *veni*, Sax. *wendan*, *windan*; for to *wend* in old *Engliſh* is to *go*.

Q. *What are the rules whereby to know when a word is derived from the* Latin, *and how it may be made* Latin *again?*

A. Theſe eight rules will direct you to the knowledge of what you aſk after?

1. Moſt *Engliſh* words ending in *nce* or *cy*, are derived from *Latin* words in *tia*; *temperantia*, *clementia*, temperance, clemency.

2. Words in *ion* in *Engliſh*, are made *Latin* by caſting away *n*; as, queſtion, *queſtio*; religion, *religio*.

3. Words ending in *ty* are made *Latin* by changing *ty* into *tas*; as, liberty, *libertas*; charity, *charitas*.

4. Words ending in *ude* are derived from the *Latin* by changing *o* into *e*; fortitude, *fortitudo*; gratitude, *gratitudo*, &c.

5.

5. Adjectives which end in *d*, do for the moſt part become *Latin* by the addition of *us*; as, rigid, *rigidus*; putrid, *putridus*, &c.

6. Words ending in *t*, *n*, or *r*, between two vowels become *Latin* by changing the laſt vowel into *us*; as, mute, *mutus*; obſcure, *obſcurus*; obſcene, *obſcœnus*, &c.

7. Moſt words ending in *nt*, are made *Latin* by changing *nt* into *ns*; as, latent, *latens*; vigilant, *vigilans*, &c.

8. Many words ending in *al*, by the addition of *is* become *Latin*; as, liberal, *liberalis*; ſubſtantial, *ſubſtantialis*.

PART IV.

CHAP. I.

Of the Syntax.

WE are now come to ſpeak of that part of Grammar which treats of the right placing or joining of words together in a ſentence, called *Syntax*. And this part is the end of Grammar. For to what purpoſe is it to have words, if we do not join them together? and yet this is not ſufficient, unleſs we rightly join them, that is, as the beſt ſpeakers uſed to do; for example, *A ſtone the parrot the boy with killed.* Here are words joined together, but here is no *Syntax*, that is, there is no *right joining* of them: for

for the beſt ſpeakers would thus join them; *the boy killed the parrot with a ſtone.*

Q. *What is* Syntax?

A. It is a right joining of words in a ſentence.

Q. *Where is the nominative word, or the ſubſtantive* that *verb* relates to, *to be placed*;

A. The ſubſtantive that *is*, *does*, or *ſuffers*, comes before the verb; as, *I am*, Peter *loves*, *the men read*, *the book is read.*

Q. *Is it always placed before the verb?*

A. No. 1. For in an interrogative ſentence, or where a queſtion is aſked, the ſubſtantive is put after the verb: as, *is* John *at home?*

If there be any helping verb, then the ſubſtantive comes after that: as, *does* Peter *love? will you read?*

If there be two helping verbs, then the ſubſtantive is ſet after the firſt of them: as, *could he have done it?* might *Charles have brought it?*

Except, 2. In an imperative or commanding ſentence, where the ſubſtantive is likewiſe ſet after the verb: as, *burn thou*, *burn ye.*

3. Alſo when the verb is uſed by way of yielding or conceſſion: as, *had I* [*if I had*] *known*, *he ſhould not have done it: were I a bad man*, &c.

4. The ſubſtantive or nominative word is put after the verb, when *there* is ſet before the verb: as, *there came a man to me. There was the boy in the dirt. There is heat in the ſun*, i. e. *heat is in the ſun.*

5. When the ſubſtantive or the nominative is more particularly denoted or pointed at, we often ſet *it* before the verb, and put the ſubſtantive after it: as, *It was* John *that ſpoke laſt. It was the glaſs that fell.*

Sometimes the ſubſtantive is alſo ſet after the verb, when none of theſe foregoing exceptions hap-

happen; as, *then followed the General*, &c. *ſays I*, for *I ſay*; *ſaid he*, for *he ſaid*; Peter *writes, and ſo do I*, i. e. *and I do ſo*, &c.

Q. *How is the genitive caſe to be placed?*

A. When the genitive caſe and another ſubſtantive come together, the genitive caſe is always put firſt: as, *John's horſe*, not *horſe John's*.

Q. *How is the adjective to be joined?*

A. The adjective is joined to its ſubſtantive without any difference of *caſe*, *gender*, or *number*.

Except in the words *this*, which makes *theſe*; and *that*, which makes *thoſe* in the plural. Alſo in *whoſe* and *whom* from *who*, *his* from *he*, *hers* from *her*, *its* from *it*.

Q. *How is the adjective placed?*

A. The adjective is immediately placed before its ſubſtantive; as, *a good boy*, *a good girl*, *a good thing*; *good boys*, *good girls*, *good things*.

Q. *Is the adjective always to be placed before the ſubſtantive?*

A. Yes. Unleſs a verb comes between the adjective and its ſubſtantive; as, *happy is the man*, *the man is happy:* or when ſome other word dependeth on the Adjective; as, *a ſubject loyal to his prince.* Alſo frequently in poetry, for the more harmonious ſounding of the verſe: as,

Human face divine.

MILTON.

Q. *When two or more adjectives come together, where are they to be placed?*

A. When there are more adjectives than one joined together, or one adjective with other words depending on it, the adjective is generally ſet after the ſubſtantive; as, *a General both wiſe and valiant*, *a General very wiſe*, *a General ſkilful in political and military matters.*

Q.

Q. *May a ſubſtantive have more adjectives than one joined with it?*

A. A ſubſtantive with its adjective is reckoned as one compound word, (and ſo is any governing word with the words that depend on it;) whence the ſubſtantive and adjective ſo joined, do often take another adjective, and ſometimes a third, and ſo on: as, *a man, an old man, a good old man, a very good old man, a very learned, judicious, ſober man.*

Q. *How are the articles* a *and* the *joined?*

A. The article *a* is joined only to ſubſtantives of the ſingular number; *the*, to ſubſtantives either ſingular or plural.

Q. *How are the articles to be placed?*

A. They are generally placed before the ſubſtantive; as, *a man, a boy, a girl.*

But when the adjective goes before the ſubſtantive, as it generally does, the article is put before the adjective; as, *a wiſe king, a pretty bird.*

Except after *ſuch* and *what*, and the adverbs of compariſon, *as, ſo, too*; (and ſcarcely after any other words) when the article *a* is put between the adjective and ſubſtantive; as, *ſuch a man, he gave me ſuch a book, too little a coat, what a man is he? he is as great a clown as you?*

Q. *How is the Pronoun to be placed?*

A. The Pronoun has two ſtates: the foregoing ſtate, which goes before the verb.

A. The following ſtate, which follows the verb or prepoſition; as, *I love, we love, love me, love us, to me, to us.* But *whom* is generally placed before the verb; as, he is the man *whom I ſaw.*

Q. *Is the foregoing ſtate of the Pronoun never placed after the Verb?*

A.

A. Yes. When a queſtion is aſked in a commanding ſentence; as, *am I, is he, fight thou*, &c. But more particularly it goes before and follows *m* and *be*; as, *I am, I am he.*

But after the verb *am* or *be*, the foregoing ate of the pronoun is uſed; as, it is *I*, not *e.*

Q. *What do you mean by the Nominative Word?*

A. The word that anſwers to the queſtion, *Who ? Who does? Who ſuffers?* or, *What is? What es? What ſuffers?* is the ſubſtantive to which e verb relates, and is called the Nominative ord; as, *I love*, who *loves? I*, that is the Nominative Word. *We read*, who *reads? We*, where *We* is e Nominative. The *book is read*, what *is read? e book*, here *book* is the Nominative Word.

N. B. When we ſpeak of perſons, the queſtion to be made by *who*, when we ſpeak of things, it to be made by *what.*

This nominative word is what the *Latins* call e Nominative Caſe.

Q. *Is not the verb put infinitively, and ſometimes ſentence, counted as a nominative to the verb?*

A. Yes. For not only nouns, and the pronouns oſtantive, but whatever denotes that which *is*, *does*, or is *done*, is accounted a nominative rd to the verb.

So the verb put infinitively, that is, with the preſition *to* before it, often tells *what is*, *does*, or *ſuf-*, and therefore is a nominative word to the b; as, *to play will pleaſe*, what will *pleaſe? to* ; therefore *to play* is as a nominative word to verb *pleaſe*. *To laugh will fatten.* And ſo y any ſentence, that ſhews what *is*, *does*, or *ſuf-*, be as a nominative word to the verb: as, *the ſun ſhines is clear*, or *it is clear that the ſun es? What is clear? That the ſun ſhines*; there-

fore, *that the ſun ſhines*, is a nominative word to the verb, *is clear.*

If a verb put infinitively (that is, with the preposition *to* before it) or if a ſentence be as a nominative word to a verb, we uſually ſet the verb infinitive, or the ſentence after the other verb, and put *It* before it; as, *It is an evil thing to lye*, i. e. *to lye is an evil thing. It is the cuſtom of boys to neglect their books*, i. e. *to neglect their books is the cuſtom of boys.*

So likewiſe when the nominative word, or the ſubſtantive to which the verb relates, is left out or underſtood, we put *It* before the verb; as, *it rains, it ſnows, it thunders*, &c. Where *rain*, *cloud*, or ſome other word is underſtood: for there can be no verb that ſignifies *being*, *doing*, or *ſuffering*, but what refers or has relation to ſome perſon or thing, that *is*, *does*, or *ſuffers.*

Q. *How muſt the verb agree with the nominative word?*

A. The verb muſt be of the ſame number and perſon as the nominative word or ſubſtantive is of, to which it relates; as *Peter loveth, men love.*

Where you ſee *loveth* is of the ſingular number and of the third perſon, becauſe *Peter* is ſo; *love* is of the plural becauſe *men* is ſo.

Now *Peter love*, or *men loveth*, would be falſe grammar. So, *I art*, *we am*, *ye is*, *thou are*, are falſe grammar; for we ought to ſay, *I am*, *we are*, *thou art*, *ye are*, &c.

Q. *If two ſubſtantives ſingular come together how muſt the verb be put?*

A. When two ſubſtantives ſingular are joined together, they ſpeak of more than one, and being of the plural number, muſt have a verb plural

ural; as, *Robert* and *Mary love*, not *loveth* or *ves.*

Q. *How ſhall I know what perſons they are r?*

A. 1. *I* and *another* is as much as *we* the firſt erſon plural.

2. *Thou* and *another* is as much as *ye* the ſecond erſon plural.

3. *He* [*ſhe* or *it*] and *another*, is as much as *they* e third perſon plural.

Sometimes the verb may be put in the ſingular mber, when there are two ſubſtantives; as, *juſtice and goodneſs was great:* but then here, *s great* is left out in the firſt ſentence; as, *his ſtice was great, and his goodneſs was great.*

Q. *Is not the verb ſometimes of the plural num-, though the nominative word be of the ſin-ar?*

A. Yes: though the noun be of the ſingular mber, yet if it comprehend many particulars, verb may be put in the ſingular or plural mber; as, *the committee has examined the pri-r*, or, *the committee have examined the priſo-:* where *has* is of the ſingular number, and *e* of the plural.

Where, in the firſt example, the verb *has* is of ſingular number, becauſe the ſubſtantive, *mittee*, is ſo; and, in the ſecond example, the *have* is of the plural number, becauſe the ſtantive includes more than one perſon. So *is gone, part are gone.*

ometimes the endings *eſt*, *eth*, or *s* of the verb left out after the conjunctions, *if*, *that*, *though*, *ough*, *whether*, &c. As, *If the ſenſe require* for, *If the ſenſe requireth* or *requires it. He dare though he die for it*, that is, *though he dieth ies for it.* Theſe endings of the perſon of the

verb are alſo ſometimes left out after ſome othe conjunctions and adverbs, eſpecially when th verb is uſed in a commanding or depending ſenſe

Not, the adverb of denying, is put after th verb; as, *it burned not*, *it did not burn*, *it burne me not*.

We ſhall juſt take notice that a *ſentence* or *ſayi* is either ſingle or compounded.

Q. *What is a ſingle or ſimple ſentence?*

A. A ſingle ſentence is that which has but on verb *finite* in it; as, *life is ſhort*.

Q. *What is a Verb* Finite?

A. By a Verb *Finite*, you are to underſtand an verb but what is put infinitively, *i. e.* that has put before it; as, *to love*, *to read*.

Q. *What is a Compounded Sentence?*

A. A Compounded Sentence is when two ſing ſentences are joined together by ſome *cople* or *t* ſo then in a compounded ſentence, there is,

1. One ſimple or ſingle ſentence; as, *life ſhort*.

2. Another ſingle ſentence after it; as, *art is lo*

3. Between theſe two a *cople* is put to join the together; as, *Life is ſhort*, and *art is long*. *L is ſhort*, but *art is long*.

Q. *What Words are thoſe that cople or join ſe tences together?*

A. The coples are conjunctions, whoſe only u is to join two ſentences together; as, *and*, &c

2. A relative word, or a word which fetche back a foregoing ſubſtantive; as, *who*, *whi that*.

3. A comparative word whereby two thi are compared together; *ſo*, *as*, *ſuch*, *ſo many*, *many*, *more than*.

Examples where a conjunction is the cop *Peter died*, and *ſo did John*: *Will you play*, or

ou not? Examples where a relative is the cople; *s, this is the man* which [*man*] *I ſaw*; *he is the an* that *ſtole the horſe*; *this is the boy* who *came o our houſe.*

Examples where a comparative word is the ople; as, *as you do*, ſo *will I*; *I eat more* than *e*; *I heard ſuch a ſtory* as *you never heard in your ife.*

Queſtions relating to the firſt chapter.

Q. *How is the article* a *to be placed?*

A. Only before ſubſtantives of the ſingular umber; as, *a man*, *a boy*, not *a men*, *a boys.*

Q. *How is the article* the *to be placed?*

A. Before ſubſtantives either of the ſingular or lural number; as, *the man*, *the men*, *the boy*, *the ys.*

CHAP. II.

Of Tranſpoſition, *or the tranſplacing of words and ſentences.*

THE *Syntax*, or the conſtruction of words into ſentences may be diſtinguiſhed into two inds: 1. That which is *natural* and *regular*; or, . That which is *cuſtomary* and *figurative*. That *yntax* may be called *regular*, which is according o natural ſenſe and order of the words. Cuſtoary or figurative *Syntax*, is that which is uſed in he forms of ſpeech peculiar to ſeveral languages.

Q. *What is* Tranſpoſition?

A. Tranſpoſition is the putting the words in a ntence or ſentences, out of their natural order; hat is, putting words or ſentences before, which hould come after, and words or ſentences after, hich ſhould come before.

The ſubſtantive is often put out of its place, pecially when *there* or *it* is ſet before the verb;

as, *there was a man*, i. e. *a man was*; *it is* the *cuſtom*, i. e. *the cuſtom is.*

So always in an interrogative ſentence.

So adjectives, eſpecially if a verb come between the ſubſtantive and the adjective; as, *happy is the man*, for *the man is happy.*

The prepoſition is frequently tranſplaced; as, *whom do you dine with?* for *with whom do you dine? what place do you come from?* for, *from what place do you come?*

Q. *Why do they place words out of their natural order?*

A. To render the words more harmonious or agreeable to the ear.

Q. *May we then tranſplace all words in every ſentence as we pleaſe?*

A. No; not always, but we muſt in this, as in all other things, follow the uſe of the beſt ſpeakers.

We ſhall obſerve one thing, which is, that the beſt and cleareſt writers have the fewest tranſpoſitions in their diſcourſes; and that they are more allowable in poetry than in proſe, becauſe it is there generally ſweeter and more agreeable to the ear. For example: *any thing, though never ſo little, which a man ſpeaks of himſelf, in my opinion, is ſtill too much.* The natural order is thus: any thing is too much, in my opinion, which a man ſpeaks of himſelf, though never ſo little.

So; ——— *Yet not the more,*
Ceaſe I to wander where the muſes haunt;
Clear ſpring, or ſhady grove, or ſunny hill,
Smit with the love of ſacred ſong; but chief
Thee Sion, *and the flowry brooks beneath*
That waſh thy hallowed feet, and warbling flow,
Nightly I viſit, &c.

The natural order is thus: Yet ſmit with the love of ſacred ſong, I ceaſe not to wander, *&c.* But chiefly, I nightly viſit thee *Sion*, &c.

Of man's firſt diſobedience, and the fruit
Of that forbidden tree, whoſe mortal taſte
Brought death into the world, and all our woe,
With loſs of Eden, *till one greater man*
Reſtore us and regain the bliſsful ſeat,
Sing heavenly muſe, &c.

The order is thus: Heavenly muſe ſing of man's firſt diſobedience.

CHAP. III.

Q. *WHAT is Ellipſis?*

A. Ellipſis is the leaving out of words in a ſentence.

Q. *May we leave out what words we pleaſe in a ſentence?*

A. No: but whatever words may be as well underſtood when left out, as they would be if they were mentioned, may be left out in a ſentence.

Q. *Upon what account may words be left out?*

A. Words may be left out upon four accounts.

I. When a word has been mentioned juſt before, and may be ſuppoſed to be kept in mind, then it is often left out. As, *Cæſar came, and ſaw, and conquered*; where you need not ſay, *Cæſar came, Cæſar ſaw, and Cæſar conquered*; So, *ye have eaten more than we*, i. e. *than we have eaten. This book is the maſter's*, i. e. *book. Whoſe horſe is this? ours*, i. e. *our horſe.*

Therefore in a relative ſentence, (a ſentence having *who*, *which*, or *that* in it) the antecedent [foregoing] word is ſeldom repeated: as, *I bought the horſe* which *you ſold*, i. e. *which horſe*, &c. *The wine is bad* which *you ſent me*, i. e. *which*

wine, &c. *What words I ſpoke*, thoſe *I deny*, i. e. *thoſe words*, &c.

II. When any word is to be mentioned ſtraight or preſently, if it can be well underſtood, it may be left out in the former part. As, *I ever did, and ever will love you*, i. e. *I ever did love*, &c. *Drink ye white or red wine*, i. e. *drink ye white wine, or*, &c. *The beſt of the churches is Paul's*, i. e. *the beſt church of the churches is Paul's church*; or to put it into the natural order; *Paul's church* is the beſt *church* of the *churches*.

III. When the thought is expreſſed by ſome other means; as, *who is he?* pointing to a man, you need not ſay, *what man is that man?*

IV. Thoſe words which, upon the mentioning of others, muſt needs be ſuppoſed to be meant, may be left out; as, *when you come to* Paul's *then turn to the* left, every body knows you mean *Paul's church*, and the *left hand*, therefore thoſe words need not be expreſſed. The prepoſition *to* is often left out; as, *reach me the book*, for *reach the book to me*. *Hand* is often left out; as, *turn to the right, turn to the left*, i. e. *to the right hand, to the left hand*, &c.

Thing and *act* are frequently left out when they may be underſtood: as, *it is hard to travel through the ſnow*, i. e. *it is a hard thing*, &c. *it is eaſy to do ſo*, i. e. *it is an eaſy thing or act*, &c.

The cople *that* is often left out in a compounded ſentence, &c. as, *I deſire* (that) *you would write for me. I think I ſaw him*, i. e. that *I ſaw*, &c.

The relatives, *that*, *which*, *who*, *whom* may be omitted or left out; as, *this is the man I killed*, i. e. *that* or *whom*. *Give me the horſe you ſtole*, i. e. *which you ſtole*, &c. *Is this the man ye ſpoke of*, i. e. *of whom you ſpoke*.

CHAP.

CHAP. IV.

Of the Points *or* Pauſes *in a ſentence.*

THE method of diſtinguiſhing the ſenſe in a ſentence, properly belongs to that part of Grammar that is called Syntax. For in a ſentence, not only its ſtructure or order is to be regarded, but alſo diſtinction. For the uſe of ſtops is not only to mark the diſtance of time in pronouncing, but alſo to prevent any confuſion or obſcurity in the ſenſe, by diſtinguiſhing words from words, and ſentences from ſentences.

Q. *How many chief points or ſtops are there?*

A. The points or ſtops that direct what kind of pauſe is to be obſerved, are four: a Comma (,) a Semicolon (;) a Colon (:) a Period or full ſtop (.).

Note, Of theſe we ſhall immediately treat, after having taken notice, that writing being the picture or image of ſpeech, ought to be adapted unto all the material circumſtances of it; and conſequently, muſt have ſome marks to denote theſe various manners of pronunciation: which may be ſufficiently done by theſe ſix kinds of marks or points.

Q. *How many points or marks are there to denote the various manners of pronunciation?*

A. Six.

Q. *Which are they?*

A. 1. *Parentheſis.* 2. *Paratheſis.* 3. *Eroteſis.* 4. *Ecphoneſis.* 5. *Emphaſis.* 6. *Irony.*

Q. *What is a* Parentheſis?

A. A *Parentheſis* or Interpoſition ſerves for the diſtinction of ſuch an additional part of a ſentence, as is not neceſſary to perfect the ſenſe of it; and is uſually expreſſed by the encloſing of ſuch words betwixt two curve or crooked lines, (). As, *your kindneſs to me, (which I account a very great happineſs) makes me undergo*, &c.

Note, Some do uſe this point wrong, when they include *as I think*, *as he ſays*, &c. in this point; where it is ſufficient to ſet only a *comma*, or at moſt a *ſemicolon*, on each ſide. We ought alſo to take care that our *parentheſis's* be not too frequent or too long, not crammed one into another, for that obſcures and darkens the ſenſe.

Q. *What is a* Paratheſis?

A. A *Paratheſis* or expoſition is uſed for diſtinction of ſuch words as are added by way of explication, or of explaining ſomething that precedes or goes before, and is uſually expreſſed by incloſing ſuch words between two angular lines, [ ]. As, *Angular lines*, [*Brackets*] *mark the point called a* Paratheſis.

Q. *What is an* Eroteſis, *or an* Interrogative *point?*

A. An *Eroteſis* or *Interrogation* is a kind of period for the diſtinction of ſuch ſentences as are propoſed by way of queſtion, and is uſually thus marked (?). As, *does he yet doubt of it?*

Q. *What is an* Ecphoneſis?

A. An *Ecphoneſis*, *Admiration* or *Wonder*, and *Exclamation*, is a note of direction for raiſing the tone or voice, upon occaſion of ſuch words denoting ſome vehement paſſion; and is marked thus, (!). As, *O the folly of men!*

Note, Some do often omit this note; and they had better do ſo, than in ſuch ſentences to make a note of *Interrogation* as ſome do.

Q. *What is an* Emphaſis?

A. An *Emphaſis* is uſed for the diſtinction of ſuch word or words, wherein the force of the ſenſe doth more peculiarly conſiſt, and is uſually expreſſed by putting ſuch kind of words into another character, as the *Italick*, &c. Some do alſo expreſs it by beginning the word with a capital or great letter: Wherefore, for the better keeping up

up the uſe of diſtinction emphatical, one ought not promiſcuouſly to write every noun with a great letter, as is the faſhion of ſome now-a-days. But we have in the orthography laid down ſome rules when to write words with capital letters.

Q. *What is* Irony?

A. An *Irony* is for the diſtinction of the meaning and intention of any words, when they are to be underſtood by way of *ſarcaſm* or ſcoff, or in a contrary ſenſe to that which they naturally ſignify.

Q. *What is the mark for it?*

A. Though there be not (for aught I know) any note deſigned for this, in any of the inſtituted languages, yet that is from their deficiency or imperfection: For if the chief force of *Ironies* does conſiſt in the pronunciation, it will plainly follow, that there ought to be ſome mark for direction, when things are to be ſo pronounced. As, *he's â ſpecial fellow:* ſuppoſe this mark ʌ. I have lately learnt from a *German* writer, that the *Germans* make uſe of the note of exclamation turned up, to mark the *Irony*; as, *O good Sir¡* which mark may do very well.

Q. *What is the* Comma?

A. The *Comma* is the ſhorteſt pauſe or reſting in ſpeech, and is uſed chiefly in diſtinguiſhing *Nouns*, *Verbs*, and *Adverbs*. As, *a good man, and learned. To exhort, to pray. Sooner, or later, every body muſt die.* It diſtinguiſhes alſo the parts of a ſhorter ſentence; as, *life is ſhort, and art is long.*

Q. *What is a* Semicolon?

A. A *Semicolon* is the mark of a pauſe that is greater than a *Comma*, and leſs than a *Colon*. The proper place for this point is in the ſubdiviſion of the members or parts of a ſentence: Example, *as the ſhadow moves, and we do not perceive it*;

or as the tree grows, and we do not apprehend it; ſo man, &c. It is alſo of great uſe in the diſtinguiſhing of nouns of a contrary ſignification: as, *things domeſtick; things foreign; publick things; things private; things ſacred and profane.*

Q. *What is a* Colon?

A. A *Colon* is uſed when the ſenſe is perfect, but the ſentence not ended: as, *if you ſing, you ſing ill: if you read, you ſing.*

The *Colon* is generally uſed before a comparative conjunction in a ſimilitude: Example, *As the ape commonly kills her young ones by too much fondling: ſo ſome parents ſpoil their children by too much indulgence.*

Alſo if the *Period* runs out pretty long, the *Colon* is often made uſe of.

Q. *What is a* Period?

A. A *Period* or full ſtop is the greateſt pauſe, and is ſet after the ſentence when it is compleat and fully ended: as, *God is the chiefeſt good.*

We may alſo add a crooked line, which they call *Braces*; which is uſed to couple two or more words or lines together, that have a relation to one another. It is alſo often uſed in poetry when three lines have the ſame rhyme or ending, which is called a *Triplet*. The mark of the *Braces* is this }

Of PROSODY.

Q. *What is* Proſody?

A. Proſody is the art of pronouncing of words according to due *accent* and *time*.

But for a full and large account of Proſody, we ſhall refer you to the *Eſſay* itſelf.

A

PRAXIS

ON THE

GRAMMAR.

HAVING finiſhed the Grammar, I thought it might be neceſſary to add a few pages relating to the *Praxis*, *Practice*, or uſe of the parts of ſpeech, and the joining of words together in a ſentence. And I ſhall firſt ſpeak of the diſtinction of one part of ſpeech from another. In theſe ſentences following, tell me what part of ſpeech every word is, and why:

Good boys love good books. Where is the ſchool? We will go with you to the temple. I walk in the ſhade becauſe it is pleaſant. The book is publiſhed. I ſaw a prancing horſe.

What part of ſpeech is *Good?* An Adjective, becauſe it ſhews the manner of a thing; (ſee *page* 44.) *Boys*, is a Noun Subſtantive, becauſe it ſignifies the thing itſelf; (*p.* 28.) It is the Plural Number, *s* being added to it; as, *boy*, *boys*, (*p.* 31.) *Love* is a Verb Active becauſe it ſignifies doing; (*p.* 57.) *Good* is an Adjective as before; *Books* is a Subſtantive as before. *Where* is an Adverb; (*p.* 96.) And it is an Adverb of Place; (*p.* 97.) *Is* is a Verb Eſſential or Neuter, becauſe it ſignifies *Being*; (*p.* 57.) *The* is an Article (or Adjective) (*p.* 41.) *School* is a Subſtantive; (*p.* 28.) *We* is a Pronoun, becauſe it is put inſtead of a Noun. *Will* is a Helping Verb, (*p.* 68.) *Go* is a Verb as before. *With* is a Prepoſition, becauſe it ſhews the relation or reſpect that one thing has

to

to another, (*p.* 104, 123.) *You* is a Pronoun, (*p.* 51.) *To* is a Prepoſition, as before, (*p.* 104.) *The*, an Article, as before, (*p.* 41.) *Temple*, a Subſtantive, as before, (*p.* 28.) *I*, a Pronoun, (*p.* 51.) *Walk*, is a Verb Neuter, becauſe the action does not paſs on ſome other thing, (*p.* 104, and 115.) *In*, is a Prepoſition, (*p.* 28.) *The*, as before. *Shade*, is a Subſtantive, (*p.* 101.) *Becauſe*, is a Conjunction, for it joins ſentences together, (*p.* 51.) *It*, is a Pronoun, (*p.* 44.) *Is*, a Verb Neuter, as before. *Pleaſant*, is an Adjective (*p.* 64, and 66.) *The*, as before. *Book*, as before. *Is*, a Verb Neuter, as before. *Publiſhed*, is a Participle, (*p.* 64.) and a Participle Paſſive, becauſe it ends in *ed*, (*p.* 65.) But, *is publiſhed*, being taken together, is called a Verb Paſſive, (*p.* 89.) *I*, is a Pronoun, as before. *Saw*, a Verb Active, (*p.* 41.) *A*, is an Article, or Adjective, (*p.* 41.) and a Numeral Article (*p.* 41.) *Prancing*, is a Participle, (*p.* 85.) and an Active Participle. *Horſe*, a Subſtantive, (*p.* 28.)

The Second PRAXIS.

The LORD'S PRAYER.

OUR father which art in heaven: hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The] Is an Article Demonſtrative, (*p.* 42.) and anſwers to *le* of the *French*: it denotes or ſignifies the determination or fixing the ſenſe of one or more particulars, and it ſhows what particular you mean. So, *the Lord* is put by way of eminence: Namely, *our Saviour Jeſus Chriſt.*

Lord] Is a Noun Subſtantive, (*p.* 28.) It has no difference of caſes, except the genitive, (*p.* 35.)

Lord's]

Lord's] The final or ending *s*, is the letter that forms or makes the *Engliſh* genitive caſe, (*p.* 35.) It anſwers to the genitive caſe of the *Latins*, and ſignifies the *author*, (*p.* 36.)

Prayer] Is a Noun Subſtantive.

The Lord's Prayer] That is, the Prayer of the Lord.

Our] Is a Pronoun Poſſeſſive put for the firſt perſon of the plural number, (*p.* 54. and 55.) It is *Our*, not *Ours*, becauſe the ſubſtantive *Father* is expreſſed. The pronouns *my*, *thy*, *our*, &c. are to be uſed when they are joined to ſubſtantives. *Our*, like other adjectives, has no difference of *caſes*, *genders*, or *numbers*, (*p.* 143)

Father] Is a Noun Subſtantive, (*p.* 28.)

Which] Is a Relative, (*p.* 56.) It is ſpoken both of things and perſons, (though chiefly of things;) as, *who* and *whom* are uſed when we ſpeak of perſons, (*p.* 53, 54.) And *who* would have been in this place more proper, becauſe it ſpeaks of a perſon, and is now-a-days more frequently uſed. Hence it is, that in our *Engliſh Liturgy*, or *Common-Prayer-Book*, where formerly they uſed *which*, it is in the latter editions changed almoſt always into *who* or *whom*, as being more elegant when we ſpeak of perſons But in this prayer of our Lord, it has not been thought convenient to vary from the received form, which is ſo very familiar with the common people.

Art] Is a Verb Eſſential or Neuter, (*p.* 57, and 63.) It is the ſecond perſon ſingular of the verb *am*, (*p.* 74.) It is the ſecond perſon ſingular, becauſe it agrees with *thou* underſtood, (*p.* 142.) For *thou* is the nominative word of the ſecond perſon ſingular, (*p.* 51.) *N. B.* this verb is very irregular, (*p.* 73.)

In] A Prepoſition, (*p.* 104. 115.) But we do all by the help of prepoſitions, which the *Greeks* and *Latins* did, partly by prepoſitions, and partly by the diverſity or difference of caſes, (*p.* 105.)

Heaven] A Noun Subſtantive, (*p.* 28.)

Hallowed] A Participle Paſſive which ends in *ed*, (*p.* 65.) by the help of which participle and the verb *am* or *be*, we expreſs what the *Latin* Grammarians call the Paſſive Voice. Of the formation of the verb paſſive, ſee *p.* 89. *N. B. Hallowed* comes from the verb *to hallow*, that is to ſanctify or conſecrate, from *holy*, or rather the old word *haly*: and to this day the *Abbey* of the *Holy Croſs* near *Edinburgh* in *Scotland*, is called *Haly-Rood-Houſe*, i. e. *the Houſe of the Holy Croſs*. For *Rood* or *Rude* is a *Croſs*; and *Haly-Rood-Day* is the day of exalting or ſhewing the Holy Croſs.

Be] Is a Verb from *am*, and is uſed here in an imperative or commanding or bidding (i.e. *praying*) ſenſe, (*p.* 74.) and therefore it is put before the nominative word, (*p.* 142.) *Except.* 2d. How the imperative manner is expreſſed, ſee *p.* 91.

Thy] Is a Pronoun Poſſeſſive, (*p.* 54.) It is put for *thou* the ſecond perſon ſingular. It is *thy* and not *thine*, becauſe it does not come before a word beginning with a vowel, and becauſe the ſubſtantive is not left out, (*p.* 54, 55.) all which come from the *Latin tu*, or the *Dorick*, i. e. *Greek* τύ for σύ.

Name] A Subſtantive, (*p.* 28.) But this ſentence might be thus placed, *hallowed be thy name*, as it is in this place; or, *thy name be hallowed*, (as in the next clauſe, *thy will be done*) or, *be thy name hallowed*. But the firſt way is the beſt.

Thy] As before.

Will] A Subſtantive, from the verb *to will*, or elſe this may come from that.

Be] As before.

Done] It would be better written *do'n* or *doen*, for it is the participle paſſive from *to do*, *p.* 76, 77, and 79.

In] As before.

Earth] A Subſtantive.

As] An Adverb, *p.* 96, 100.

It] A Pronoun of the third perſon ſingular, *p.* 51, 52. It is ſpoken of a thing that is neither of the male nor female ſex, *p.* 51. For when we ſpeak of the male ſex, we ſay *he*; if of the female we ſay *ſhe*.

Is] Is a Verb Neuter, the third perſon ſingular of *am*, *I am*, *thou art*, *he is*, &c. *p.* 74. *Is*, is the third perſon ſingular, becauſe the nominative word is ſo, *p.* 142. *Is*, is uſed, and not *be* becauſe it is put in an indicative ſenſe, and not in an imperative or ſubjunctive, nor after the conjunctions *if*, *whether*, &c.

In Heaven] As before.

Give] A Verb; it is uſed in an imperative ſenſe, the pronoun *thou* being left out, for *give thou*.

Us] Is the following ſtate of the pronoun *we*, and it is thus put, becauſe it follows the verb *give*, or rather the prepoſition *to* underſtood, *p.* 53. *Give us* is uſed by an elipſis for *give to us*, *p.* 122.

This] Is an Adjective, *p.* 55, 56. And it is a demonſtrative adjective. *This* makes in the plural *theſe*. *This* is ſpoken both of perſon and thing.

Day] A Noun Subſtantive, *p.* 28. But *this day* is ſpoken for *in this day*, by an elipſis; as, *hodie* in *Latin* for *hoc die*, for *in hoc die*.

Our] As before.

Dayly] An Adjective from the ſubſtantive Day, it ſignifies what we have *every day*, or what is *ſufficient for a day*.

Bread] A Subſtantive.

And] A Conjunction, *p.* 101. It is a copulative, and joins ſentences together, *p.* 102.

Forgive] A Verb uſed in an imperative ſenſe. *For*, in compoſition, denies or deprives, *p.* 126.

Us] As before.

Our] As before.

Treſpaſſes] A Noun Subſtantive, *s* is added to make

make the plural number, from *treſpaſſe*, *p.* 31. But it is made by this addition a word of three ſyllables, becauſe if the ſound of the vowel were not pronounced, the laſt *s* would not be heard, *p.* 31.

As] As before.

We] A Pronoun, and in the foregoing ſtate, becauſe it comes before the verb *forgive*, *p.* 53.

Forgive] A Verb, the ending in the plural number is never changed, *p.* 60.

Them] Is the following ſtate of *they*. See the table, *p.* 55. It is *them*, and not *they*, becauſe it follows the verb, *p.* 53.

That] An Adjective Relative, or an adjective that has relation to ſome other word, and is uſed for *who* or *which*, *p.* 55. It is ſpoken both of perſons and things, *p.* 56.

Treſpaſs] A Verb. It is uſed in declaring (or as the *Latins* call it, an indicative) manner, *p.* 62. It is the *preſent tenſe* or *time*, *p.* 59. It is thus formed, *I treſpaſs*, *thou treſpaſſeſt*, *he treſpaſſeth*. Plural, *We treſpaſs*, *ye treſpaſs*, *they treſpaſs*, *p.* 81.

Againſt] A Prepoſition, *p.* 107. What a prepoſition is, ſee *p.* 104.

Us] As before.

And] As before.

Lead] A Verb. It is here uſed in an imperative ſenſe, *p.* 91. But the nominative word is left out; as, *lead*, for *lead thou*.

Us] As before.

Not] An Adverb of denying, *p.* 99. What an adverb is, ſee *p.* 96. When it is uſed abſolutely, that is, not being joined to any other word, we ſay *no*, *p.* 99. But when it is joined to a verb or noun, we ſay *not*; as, *lead us not*, *p.* 99. *Not* is here put after the verb, *p.* 99.

Into] A Prepoſition. *In* relates to reſt, *Into*, to motion, *p.* 115.

Temptation] A Subſtantive.

But]

But] A Conjunction, *p.* 102. What a conjunction is, ſee *p.* 101.

Deliver] A Verb.

Us] Is a following ſtate of the pronoun, becauſe it follows the verb *deliver*, for *deliver we* would be falſe *Engliſh*.

From] A Prepoſition, *p.* 114. *N. B.* They formerly uſed *fro* for *from*; whence *froward*, that is, one that turns from others, that will not agree to things: and as *from* is uſed in oppoſition to *to*, ſo *froward* is to *toward*, and *towardly*: *a toward youth*, that is, a youth that applies his mind or will to things; fit, or made, for any thing. We do alſo now ſay *to and fro*, for *to and from*; *hither and thither*.

Evil] Is an Adjective, but is here uſed as a Subſtantive, that is without having another word joined to it; as, *the evil*, (*thing* or *perſon*) *p.* 44.

For] Is here a Conjunction, *p.* 103. There is alſo *for* a prepoſition, *p.* 112.

Thine] A Pronoun. *Thine* is here uſed, and not *thy*, becauſe the ſubſtantive is left out, *p.* 54. The natural order of the words is this, *the kingdom is thine*, that is, *the kingdom is thy kingdom*; but becauſe the *kingdom* in the laſt place is left out, therefore *thine* is uſed rather than *thy*: and the words are put out of their natural order, the nominative word, *the kingdom*, being put after the verb *is*, that it might more ſmoothly and eaſily join with the following words, *the power* and *the glory*. *Thine is the kingdom*, that is, *thou haſt the kingdom*.

Is] A Verb, the third perſon ſingular from *am*; and agrees with the nominative word *kingdom*; ſee *p.* 142.

The] As before. But here it is uſed in an emphatical or expreſſive manner, by way of eminence or diſtinction, *p.* 42.

Kingdom] A Subſtantive. It is a *Subſtantive Common*, *p.* 29. It comes from *King*, by adding the ter-

termination *dom*; and denotes the kingly ſtate or government, and the place governed, *p.* 138.

The] As before.

Power] A Subſtantive.

And the] As before.

Glory] A Subſtantive.

For ever and ever] *A ſolemn form*, for throughout all ages or times.

For] Is a Prepoſition, *p.* 112.

Ever] Is originally an Adverb; but is uſed here as a ſubſtantive, denoting an everlaſting duration.

Amen.] The uſual epilogue, concluſion or ending of prayers: it is a *Hebrew* word, but common to almoſt all languages.

The *Lord's Prayer* in its natural order, with the words that are left out.

(O) *OUR Father which art in heaven: hallowed be thy name (thy name be hallowed): (Let) thy kingdom come; thy will be done in earth, as it is (done) in heaven: give (thou to) us our daily bread (in) this day: and forgive (thou to) us our treſpaſſes, as we forgive (to) them (their treſpaſſes) that treſpaſs againſt us: and lead (thou) us not into temptation; but deliver (thou) us from evil: for the kingdom is thine, the power (is thine), and the glory (is thine), for ever and ever.* Amen.

The Third PRAXIS.

The Apoſtles CREED.

I Believe in God the Father Almighty, maker of heaven and earth, And in Jeſus Chriſt his only ſon our Lord: who was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified dead and buried: he deſcended into hell: the third day he roſe again from the dead: he aſcended into heaven: and ſitteth on the right hand of God the Father Almighty;*

ty; from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt: the holy catholick church; the communion of ſaints; the forgiveneſs of ſins; the reſurrection of the body; and the life everlaſting. Amen.

The] A Demonſtrative Article added to the ſubſtantive *apoſtle's:* or to *apoſtle's creed*, which is reckoned but as one ſubſtantive, *p.* 42.

Apoſtle's] Apoſtle is a Subſtantive, *p.* 28. By the addition of *s* it is the plural number *apoſtles*, *p.* 31. and by the addition of the other *s* it is made as the genitive caſe, *p.* 36. *apoſtles's*; but for better ſound ſake the firſt *s* is cut off, *p.* 37. and an apoſtrophe is added, as *apoſtle's*, *p.* 37.

Creed.] A compendium or abſtract of things to be believed. From the verb *credo*, *I believe:* which is the initial or beginning word of the creed in *Latin*.

I] A Pronoun of the firſt perſon of the ſingular number, *p.* 52. It is the foregoing ſtate of the pronoun, becauſe it comes before the verb *believe*, *p.* 53.

Believe] A Verb. The *preſent tenſe* or *time*, *I believe*, or *I do believe*. *Be* is a Prepoſition ſet before verbs and participles, *&c. p.* 126.

In God] Or *on God*, in the ſame ſenſe. *In* is a Prepoſition, *p.* 115. *God* is a Subſtantive.

The Father] as before.

All-mighty] A Compounded Adjective of *all* and *mighty*, i. e. *powerful*. *Mighty* is formed or made from the ſubſtantive *might*, by the addition of *y*; for from ſubſtantives, by adding the ending *y*, are formed adjectives of plenty, or abounding, *p.* 135. And *might* comes from *may*.

Maker] A Subſtantive, ſignifying the *doer*; for from *make* comes the verbal ſubſtantive *maker*, by adding the ending *er*, *p.* 135.

Of] A Prepoſition, and anſwers to the genitive caſe of the *Latins*, *p.* 116.

Heaven]

Heaven and earth] as before.

And in] As before.

Jeſus Chriſt] *Jeſus* is a Proper Name, or a Subſtantive proper, *p.* 29. *N. B.* It ſignifies a *ſaviour*. Chriſt is alſo a proper name, and ſignifies *anointed*.

His] Is the genitive caſe of *he*, the pronoun of the third perſon ſingular, and denotes the male ſex, *p.* 55. *His*, ſee the table.

Only] Is an Adjective in this place; for ſometimes it is uſed *adverbially*. *An* and *one* have this difference, that *an* is leſs emphatical than *one*, *p.* 41.

Son] A Subſtantive.

Our] As before.

Lord] A Subſtantive common, *p.* 29.

Who] or *which*. *Who* is ſpoken of perſons only, *which* of things, *p.* 53, 56.

Was] The preter time of the verb *am*, *p.* 74. *I was*, *thou waſt*, &c. But here, *was* being joined to the participle *conceived*, denotes the firſt preter time of the *paſſive voice*, as the *Latins* call it, *p.* 90.

Conceived] A Participle paſſive, from the verb *conceive*, by the addition of the formative termination *ed*, *p.* 66.

By] A Prepoſition, ſignifying the efficient cauſe, *p.* 112.

The Holy Ghoſt] *The*, as before. *Holy*, ſee *hallowed*. *Ghoſt*, is a Subſtantive, it ſignifies *ſpirit*, which word we now uſe inſtead of *ghoſt*. Though it is yet retained, from antient cuſtom, as the title of the *Holy Spirit*, leſt the common people ſhould think there was ſome change or innovation in the doctrine, if the name was altered. But we do alſo ſay the *Holy Spirit*. From the ſubſtantive *ghoſt*, by the addition of *ly*, comes the word *ghoſtly*, that is *ſpiritual*, *p.* 136. which is now alſo more frequently uſed.

Born] A *Participle paſſive* from *to bear*, which makes in the preter tenſe *bare* or *bore*, *p.* 79.

Whence

Whence comes the participle *boren*, *p.* 77. which by contraction is made *bor'n*, *born.*

Of] A Prepoſition, *p.* 97.

The Virgin] A Subſtantive.

Mary] A Subſtantive proper, *p.* 29.

Suffered] The preter tenſe of the verb *to ſuffer*, which is made by adding the ending *ed*, *p.* 59. and is thus formed, *I ſuffered*, &c. *p.* 83.

Under] A Prepoſition, *p.* 116.

Pontius Pilate] Subſtantives proper.

Was] As before.

Crucified] A Participle paſſive from *crucify*. *Was crucified* is the the firſt preter tenſe of the paſſive verb, ſee *p.* 90.

Dead] An Adjective from *to die*, whence alſo *death*, *p.* 138.

And] As before.

Buried] A Participle, from *to bury*; *was buried*, is alſo the firſt preter tenſe of the paſſive verb, *p.* 90.

He] A Pronoun of the third perſon ſingular, *p.* 52. It is the *nominative word* to the verb.

Deſcended] The firſt *preter time* of the verb *deſcend*, *p.* 59. See the formation of it, *p.* 82. *N. B.* It comes from the *Latin* word *deſcendo*, *to deſcend*, that is, to go down, *deſcended*, i. e. *went down*, (from the old word *wend*) p. 140. Of the ſenſe of *de* in compoſition, ſee *p.* 128.

Into] A Prepoſition, *p.* 115.

Hell] A Subſtantive.

The] As before.

Third] Is an Adjective, and is called an *Ordinal Number*; as *three* is a *Cardinal Number*.

Day] A Subſtantive. *The third day* is put by an *ellipſis*, for *in the third day*, or *on the third day*.

He] As before. It is the *nominative word* to the verb, and comes before the verb, *p.* 53.

Roſe] Is the preter tenſe of the verb *to riſe*; it is an irregular preter tenſe, *p.* 80.

Again]

Again] An Adverb.

From] A Prepoſition, as before.

The dead] Here, as alſo before, the ſubſtantive *perſons* or *people* may be underſtood.

He] As before.

Sitteth] Is the third perſon ſingular preſent tenſe, of the verb *to ſit*; for the third perſon of the preſent tenſe generally endeth in *eth*, *p.* 60. It is the third perſon ſingular, becauſe the *nominative word*, *He* is ſo, *p.* 146. *He* is the third perſon, *p.* 52. *He* is here left out, becauſe it was mentioned juſt before; *He aſcended into heaven, and* (he) *ſitteth*, &c. *p.* 152.

On or *at*] A Prepoſition, *p.* 118. *On* ſignifies *at* or *nigh*: for we ſay, *at the right hand*, or *on the right hand.*

The Right Hand] *Right* is an Adjective, and agrees with the ſubſtantive *hand*, *p.* 143. and it is placed before the ſubſtantive, *p.* 143.

Of God the Father Almighty] As before.

From thence] *From* is a Prepoſition, *p.* 114. What a prepoſition is, *p.* 104. It is here added to the adverb *thence*, *p.* 104. *From* is here a ſort of *expletive*, *p.* 98. *Thence* is an *Adverb of place*, and ſignifies as much as *from that place*, *p.* 68. For *hence*, *thence*, *whence*, in ſome places they ſay *herence*, *therence*, *wherence*: but this manner of expreſſion is not to be imitated.

He ſhall come] *He*, as before. *Shall* is a Helping Verb, *p.* 69. It is thus formed, *I ſhall*, *thou ſhalt*, *he ſhall*; Plural. *We ſhall*, &c. *p.* 69. *Shall* and *will* denote the future time, or the time to come, *p.* 70. *Shall* in the third perſon, does here *promiſe*, but ſometimes it *commands* or *threatens*, *p.* 93. *Come* is a verb; when two verbs come together, the latter has the prepoſition *to* placed before it, *p.* 68. (This the *Latins* call the *Infinitive Mood*; but after the helping verb, (ſuch a one is, *ſhall*)

ſhall) and ſome few other verbs, the prepoſition *to* is left out, *p.* 79. *Come* makes in the preter time *came*.

To judge] Is the latter of two verbs, and therefore has the prepoſition *to* placed before it, *p.* 93. This is called the *Infinitive Manner*.

The Quick] An Adjective, which is joined to its ſubſtantive without any difference of *caſe*, *gender*, or *number*, *p.* 143. *Men*, the plural of *man*, is underſtood, *p.* 33. *Quick* is now-a-days uſed chiefly to ſignify *ſwift*, *nimble*, &c. but formerly (whence in the *creed* it does now retain its antient ſenſe) it more often, and now it ſignifies *alive*; ſo that the *quick* and *dead* is the *living* and *dead*. From *quick* comes the verb to *quicken*, *p.* 135. But now for *quick* we generally uſe *living* and *alive*; the *Saxons* for *quick* ſaid *cuice*, *cuce*, (for Q was not very uſual with them; the *Dutch*, *quick*; we ſay *quick-ſilver*, *to pare the nails to the quick*, &c.

And the dead] As before.

I believe in the Holy Ghoſt] As before.

The Holy] as before.

Catholick] An Adjective, and ſignifies *general*, *univerſal*.

Church] A Subſtantive.

Communion] A Subſtantive from the *Latin*, *communio*; for words in *ion* are made *Latin* by caſting away *n*; as, *communion*, *communio*, *p.* 140.

Of Saints] *Of*, is a Prepoſition. *Saints*, is a Subſtantive of the plural number, which is made by adding *s* to the ſingular *ſaint*, *p.* 31. It is put into the plural number, becauſe it is ſpoken of more than one *ſaint*, *p.* 31.

The Forgiveneſs] A Subſtantive made from the verb *forgive*, by adding the ending *neſs*, *p.* 138. which ſort of words are often formed from adjectives, but very ſeldom from verbs.

Of Sins] *Sins* is the Plural of the Subſtantive *ſin*, and is made by adding *s*, *p.* 31.

The Reſurrection] That is the *up-riſing*, or the *riſing-again*; it is a Subſtantive from the *Latin*, *reſurrectio*, *p.* 140. The force of *re* in compoſition, ſee *p.* 131.

Of the Body] A Subſtantive.

And the Life] A Subſtantive. Hence comes the verb to *live*, *p.* 134. Thence comes the active participle, *living*, and *lively*, *p.* 136. alſo *lifeleſs*, or *liveleſs*, i. e. without *life*, *p.* 136.

Everlaſting.] It is a compounded Adjective, or a word made up of the adverb *ever*, and the participle *laſting*, from the verb *to laſt*, to continue or *abide*, *p.* 143. Life everlaſting, and the father almighty, for everlaſting life, and the almighty father: where you ſee the adjective is put after the ſubſtantive.

Amen] As before.

The *Creed* placed in the order of conſtruction, or in the natural order, with the *ellipſes*, or the words that are left out.

I believe in almighty God the father (the) *maker of heaven and earth. And* (I believe) *in Jeſus Chriſt his only Son our Lord; who was conceived by the Holy Ghoſt*, (who was) *born of the virgin* Mary, (who) *ſuffered under* Pontius Pilate, (who) *was crucified*, (who was) *dead, and* (who was) *buried; he deſcended into hell; he roſe again from the dead* (people) (in or on) *the third day; he aſcended into heaven; and* (he) *ſitteth on the right hand of Almighty God the Father; from thence he ſhall come to judge the quick* (people) *and the dead* (people). *I believe in the Holy Ghoſt*; (I believe) *the holy catholick church*; (I believe) *the communion of ſaints*; (I beheve) *the forgiveneſs of ſins*; (I believe) *the reſurrection of the body: and* (I believe) *the life everlaſting.* Amen.

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FINIS.

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